



*Grace, Honour, vertue, Learning, witt,  
Are all within this Porture knitt:  
And left to time that it may tell,  
What worth within this Peere did dwell*



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Are all within this Porture knitt:  
And left to time that it may tell,  
What worth within this Peere did dwell*



# The Mirrour of State AND ELOQUENCE.

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REPRESENTED  
In the Incomparable Letters of the Famous  
St. FRANCIS BACON, Lord *Verulam*, St. *Albans*, to  
Queene ELIZABETH, King JAMES, and other Personages  
of the highest trust and honour in the three Nations  
of *England*, *Scotland*, and *Ireland*.

Concerning the better and more sure Establishment  
of those Nations in the affaires of *Peace* and *Warre*.

WITH  
An ample and admirable accompt of his  
Faith, written by the expresse Command  
of King I A M E S :

*Together with the Character of a true Christian,  
and some other adjuncts of rare  
Devotion.*

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*N<sup>o</sup>. 4<sup>th</sup>* L O N D O N.  
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BACONS





# BACONS REMAINES.



1. **A** K I N G is a mortall God on earth, unto whom the Living G O D hath lent his own Name as a great honor, but withall told him, he should die like a man, least he should be proud and flatter himself, that G O D hath with his Name imparted unto him his Nature also.

2. Of all kind of men, God is the least beholding unto them, for he doth most for them, and they doe ordinarily least for him.

3. A King that would not feel his Crown too heaue for him, must weare it every day, but if he think it too light, he knoweth not of what metall it is made of.

4. He must make Religion the Rule of Government, and not to Ballance the Scale, for he that casteth in Religion onely to make the Scales even, his own weight is contained in these Characters; *Tekel uprasin*, he is found too light, his Kingdom shall be taken from him.

5. And that King that holds not Religion the best reason of of State, is void of all Piety and Justice, the supporters of a King.

B

6. He

6. He must be able to give Counsell himself, but not to rely thereupon; for though happy events justifie their Counsells, yet it is better that the evil event of good advice be rather imputed to a Subject then a Sovereigne.

7. Hee is the fountaine of Honor, which should not run with a waste pipe, lest the Courtiers sell the waters, and then (as Papists say of their holy wells) to loose the vertue.

8. Hee is the life of the Law, not onely, as he is, *Lex loquens* himselfe, but because he animateth the dead letter making it active towards all his subjects. *premio & poena.*

9. A wise King must doe lesse in altering his Laws then he may, for new government is even dangerous, it being true in the body politick as in the corporal, that *omnis subditi imitatio est periculosa*, and though it be for the better, yet it is not without a fearfull apprehension, for he that changeth the fundamentall Lawes of a Kingdome, thinketh there is no good title to a Crown but by conquest.

10. A King that setteth to sale seates of justice, oppresseth the People, for he teacheth his Judges to sell justice; and *Precis parata precia vincitur iustitia.*

11. Bounty and magnificence are vertues very *Rege*, but a prodigall King is neerer a Tyrant, then a parcimonious, for store at home draweth his contemplations abroad, but want supplyeth it selfe of what is next, and many times the next way, and herein must be wise and know what he may justly do.

12. That King which is not feared is not loved, and hee that is well seen in his craft must as well study to be feared as loved, yet not loved for feare, but feared for love.

13. Therefore, as he, must alwayes resemble him whose great name he beareth, and that in manifesting the sweet influence of his mercy on the severe stroke of his Justice sometimes, so in this not to suffer a man of death to live; for besides that the land doth mourne the restraint of Justice; towards sinne doth more retard the affection of Love then the extent of mercy doth enflame it, and sure where love is bestowed feare is quite lost.

14. His greatest enemies, are his flatterers, for though they ever speak



speake on his side yet their words still make against him.

15 The Love which a King oweth to a weale publike should not be restrained to any one perticular, yet that his more speciall favour do reflect upon some worthy ones, is somewhat necessary because there are few of that capacitie.

16. Hee must have a speciall care of five things if he would not have his Crowne to be put on him *In felix felicitatis.*

1. First that *simulata sanctitas* be not in the Church, for that is *duplex iniquitas.*

2. Secondly that *inutilis equitas* sit not in the Chauncery for that is *ineptem misericordia.*

3. Thirdly that *utilis iniquitas* keepe not the Exchequer for that is *crudele latrocinium.*

4. Fourthly that *fidelis temeritas* be not his generall, for that will bring but *seram penitentiam.*

5. Fifthly that *infidelis prudentia* be not his Secretary, for that he is *anguis sub viridi herba.*

To conclude, as he is of the greatest power so he is subject to the greatest Cares, made the servant of his people, or else he were without a Calling at all,

Hee then that honoureth him not, is next an Atheist, wanting the feare of God in his heart.



*An explanation what manner of persons those should bee that  
are to execute the power or Ordinance of the Kings Pre-  
rogative written by the said Sir Francis Ba-  
con, late Lord Chancellor, and Lord  
of St. Albans*

**T**hat absolute Prerogative, according to the Kings pleasure, revealed by his Lawes, may be exercized, and executed, by any Subject to whom power may be given by the King, in any place of Judgment or Commission, which the King by his Law hath ordained, in which the Judge subordinate cannot wrong the people, the Law laying downe a measure by which every Judge should govern

govern and execute; against which law, if any Judge proceed, he is by the law questionable, and punishable for his transgression.

In this nature are all the Judges and Commissioners of the Land no otherwise then in their Courts, in which the *King* in person is supposed to sit, who cannot make that trespass, felony, or treason, which the Law hath not made so to be, neither can punish the guilty by other punishment then the Lawes have appointed.

This Prerogative or power as it is over all the Subjects, so being known by the Subjects, they are without excuse if they offend, and suffer no wrong if they be justly punished; and by this Prerogative the *King* governeth all sorts of people according unto known will.

The absolute Prerogative which is in *Kings*, according to their private will and judgment, cannot be executed by any Subject; neither is it possible to give such power by Commission, or fit to subject the People to the same for the *King*, in that He is the Substitute of God immediatly the Father of His People, and Head of the Common-wealth, hath by participation with God, and with His Subjects a discretion, judgment, and feeling love towards those over whom he reigneth, only proper to himselfe, or to His places and person, who seeing he cannot in any others infuse His wisdom, power or gifts, which God in respect of his place and charge hath enabled him withall, can neither subordinate any other Judge to govern by that knowledge, which the *King* can no otherwise then by his known will participate unto him; And if any such subordinate Judge shall obtain Commission according to the discretion of such Judge to govern the people, that Judge is bound to think, that to be his sound discretion, which the Law in which the *Kings* known will sheweth unto him to be that justice which he ought to administer, otherwise he might seeme to esteeme himself above the *King*'s Law, who will not govern by him, or to have a power derived from other then from the *King*, which in the kingdom will administer justice contrary unto the justice of the Land; neither can such a Judge or Commissioner, under the name of his authority, shroud his own high affection, seeing the conscience and discretion of every man is periculous and private to himself, as the discretion of the Judge cannot be properly or possibly the



the discretion of the conscience of the *King*; and if not his discretion, neither the judgment that is ruled by another mans only.

Therefore it may seeme they rather desire to be *Kings*, then to rule the People under the *King*, which will not administer justice by Law, but by their own will.

This administration in a Subject is derogative<sup>n</sup> to the *Kings* Prerogative, for he administred justice out of a private direction, being not capable of a generall direction how to use the *Kings* children, in pleasure, in causes of perticular respect, which if no other then the *King* himself can do, how can it be so that any man should desire that which is unfit and impossible, but that it must proceed out of some exorbitant affection, the rather, seeing such places to be full of trouble, and being altogether unnecessary, no man will seek to thrust himself into it, but for hopes of gaine. Then is not any Prerogative oppugned but maintained, though it be desired, that every subordinate Magistrate may not be made supreme, whereby he may scale up the hearts of the people, take from the *King* the respect due unto him only, or to judge the people otherwise then the *King* doth himself.

And although the Prince be not bound to render any accompt to the Law, which in person administred it selfe, yet every subordinate Judge must render an accompt to the *King*, by his Lawes, how he hath administred justice in his place where he is set. But if he hath power to rule by private direction, for which there is no Law, how can he be questioned by a Law, if in his private censure he offends.

Therefore, it seemeth, that in giving such authority, the *King* ordaineth not subordinate Magistrates, but absolute *Kings*; and what doth the *King* leave to himselfe, who giveth so much to others, as he hath himself. Neither is there a greater bond to tie the Subject to his Prince in perticular, then when he shall have recourse unto him, in his person, or in his power, for reliefe of the wrongs which from private men be offered, or for reformation of the oppressions of any subordinate Magistrate, shall impose upon the people, There can be no offence in the Judge, who hath power to execute according to his discretion, when the discretion of any Judge shall be thought fit to be limited.

And therefore there can be therein no reformation, whereby the King in this useth no prerogative to gaine his Subjects right, then the Subject is bound to suffer helplesse wrong, and the discontent of the people is cast upon the King. the Lawes being neglected, which with their equity in all other causes and judgments (saving this) inposeth themselves and yeeld remedy,

1. *Custom.*

And to conclude, Custome cannot confirme that which is any wayes unreasonable of it self.

2. *Wisdom.*

Wisdom will not allow that which is many wayes dangerous. and no wayes profitable.

3. *Justice.*

Justice will not approve that Government, where it cannot be but wrong must be committed.

4. *Rule against it.*

Neither can there be any rule by which to try it, nor meanes of reformation of it.

Therefore, whosoever desireth Government, must seek such as he is capable of, not such as seemeth to himself most easie to execute; for it is apparent, that it is easie to him that knoweth not law nor justice, to rule as he listeth, his will never wanting a power to it self, but it is safe and blamelesse, both for the Iudge and People, and honour to the King, that Iudges be appointed who know the Law, and that they be limited to governe according to the Law.

*Short Notes for civill conversation by Sir Francis Bacon.*

**T**O deceive mens expectations generally (which Cantell) argueth a staide mind, and unexpected constancie, viz. in matters of fear, anger, sudden joy, or griefe, and all things which may effect or alter the mind in publique or sudden accidents, or such like. It is necessary to use a stedfast countenance, not wavering with actions, as in moving the head or hand too much, which sheweth a fantastical light, and fickle operation of the spirit, and consequently like mind, as gesture, only it is sufficient, with leisure, to use a modest action in either.

In all kinds of speech, either pleasant, grave, severe, or ordinary, it is convenient to speak leisurely, and rather drawingly, then hastily, because hasty speech confounds the memory, and oftentimes besides



(besides unseemlineſſe) drives a man either to a *non-plus*, or unſeemly ſtammering, harping upon that which ſhould follow, whereas a ſlow ſpeech confirmeth the memory, addeth a conceit of wiſdome to the hearers, beſides a ſeemlineſſe of ſpeech and countenance. To deſire in diſcourſe, to hold all arguments, is ridiculous, wanting true judgment; for in all things no man can be exquisite. To have common places to diſcourſe, and to want variety, is both tedious to the hearers, and ſhewes a ſhallowneſſe of conceit; therefore it is good to varie, and my ſpeeches with the preſent occaſions, and to have a moderation in all their ſpeeches, eſpecially in jeſting of Religion, State, great perſons, weighty and important buſineſſe, poverty, or any thing deſerving pittie; A long continued ſpeech, without a good ſpeech of interlocation ſheweth ſlowneſſe, and a good reply, without a good ſet ſpeech, ſheweth ſhallowneſſe and weakneſſe. To uſe many circumſtances, ere you come to the matter is wearifome; and to uſe none at all, is but blunt. Baſhfulneſſe is a great hinderance, both of uttering his conceit, and underſtanding what is propounded unto him: wherefore, it is good to preſſe himſelf forwards with diſcretion, both in ſpeech, and company of the better ſort.

*Vſus promptus facit.*

*An Eſſay on Death, by the Lord Chancellour Bacon.*

**I** Have often thought upon death, and I find it the leaſt of all evils; All that which is paſt, is as a dreame, and he that hopes or depends upon time coming dreames waking, ſo much of our life as we have diſcovered, is already dead; and all thoſe houres which we ſhare even from the breſts of our Mother, untill we return to our Grand mother the Earth, are part of our dying dayes, whereof even this is one, and thoſe that ſucceeſs are of the ſame nature, for we dye dailie, and as others have given place to us, ſo we muſt in the end give way to others. Phyſitians in the name of Death, include all ſorrow, anguiſh, diſeaſe, calamity, or whatſoever can fall in the life of man, either grievous or unwelcome. But theſe things are familiar unto us, and wee ſuffer them every houre; there.

therefore we dye dayly, and I am older since I affirmed it, I know many wisemen that fear to dy, for the change is bitter, and flesh would refuse to prove it; besides, the expectation brings terrour and that exceeds the evill. But I do not believe, that any man fears, to be dead, but only the stroke of death, and such are my hopes, that if Heaven be pleased, and Nature renew but my lease for 21. yeares more, without asking longer dayes, I shal be strong enough to acknowledge without mourning, that I was begotten mortall, vertue walkes not in the high-way, though she go *per alta*, this is strength, and the bloud to vertue, to contemn things that be desired, and to neglect that which is feared.

Why should Man be in love with his setters, though of Gold? Art thou drowned in security, then I say though art perfectly dead? For though thou movest, yet thy soule is buried within thee, and thy good Angell either forsakes his Guard, or sleepest; there is nothing under Heaven, saving a true friend, who cannot be couned within the number of moveables, unto which my heart do hleane.

And this dear freedome hath begotten me this peace, that I mourn not for that end which must be, nor spend one wish to have one minute added to the incertain date of my yeares. It was no mean apprehension of *Lucian*, who sayes of *Menippus*, that in his travels through Hell, hee knew not the Kings of the Earth from other men, but only by their lowder cryings and tears, which was fostered in them through the remoriefull memory of the good dayes they had seen, and the fruitfull havings which they so unwillingly left behind them: he that was well seated, looked back at his portion, and was loath to forsake his Farme, and others either minding marriages, pleasures, profit, or preferment, desired to be excused from Deaths banquet, they had made an appointment with Earth, looking at the blessings, not the hand that enlarged them, forgetting how unclothedly they came hither, or with what naked ornaments they were arrayed.

But were we servants of the precept given, and observers of the Heavenly Rule *Memento mori*, and not become benighted with this seeming felicity, we should enjoy them as men prepared to loose, and not wind vp our thoughts upon so perishing a fortune,  
he



he that is not slackly strong (as the servants of pleasure) how can he be found unready, to quit the vail and false visage of his perfection, the soule having shaken off her flesh, doth then set up for her self, and contemning things that are under, shewes what finger hath enforced her; for the soules of Ideots are of the same piece with those of Statesmen, but now and then nature is a fault, and this good guest of ours, takes soyle in an unperfect body, and so is slackned from shewing her wonders, like an excellent Musician which cannot utter himself upon a defective instrument. But see how I am swarved, and lose my course, touching a the soule that doth least hold action with death, who hath the surest property in this fraile act, his stile is the end of all flesh, and the beginning of incorruption.

This Ruler of Monuments, leades men for the most part out of this world with their heeles forward, in token that he is contrary to life, which being obtained, sends men headlong into this wretched Theater, where being arrived, their first language is that of mourning, nor in my own thoughts, can I compare man more fitly to any thing, then to the Indian Fig-tree, which being ripened to his full height, is said to decline his branches downe to the Earth; whereof she conceives again, and they become Roots in their own stock.

So Man having derived his being from the Earth, first lives the life of a Tree, drawing his nourishment as a Plant; and made ripe for death he tends downwards, and is sowed again in his Mother the Earth, where he perisheth not, but expects a quickning. So we see death exempts not a man from being, but only presents an alteration; yet there are some men (I think) that stand otherwise perswaded, Death findes not a worse friend then an Alderman, to whose door I never knew him welcome; but he is an importunate Guest and will not be said nay.

And though they themselves shall affirm, that they are not within, yet the answer will not be taken; and that which heightens their feare is, that they know they are in danger to forfeit their flesh, but are not wise of the payment day; which sickly uncertainty, is the occasion that (for the most part) they step out of this  
C world

world unfurnished for their generall account, and being all unprovided, desire yet to hold their gravity preparing their soules to answer in scarlet.

Thus I gather, that Death is unagreeable to most Citizens, because they commonly dy intestate; this being a rule, that when their Will is made, they think themselvs neerer a Grave then before: now they out of the wisdom of thousands, think to scar destiny, from which there is no appeal, by not making a Will, or to live longer by protestation of their unwillingnesse to dy. They are for the most part well made in this world (accounting their treasure by Legions, as Men do Divels) their fortune looks toward them, and they are willing to anchor at it, and desire (if it be possible) to put the evill day far off from them, and to adjourn their ungratefull and killing period.

No, these are not the men which have bespoken death, or whose looks are assured to entertain a thought of him.

Death arrives grations only to such as sit in darknesse, or ly heavy burthened with grief and irons to the poor Christian, that sits bound in the Galley, to dispairefull Widows pensive prisoners, and deposed Kings; to them, whose fortune runs back, and whose spirits mutinies, unto such death is a redeemer, and the grave a place for retirednesse and rest.

These wait upon the shore of death, and waite unto him to draw neer, wishing above all others, to see his starre, that they might be led to his place, wooing the remorselesse Sisters to wind down the watch of their life, and to break them off before the hour.

But Death is a dolefull Messenger to an Usurer, and Fate untimely cuts their threed; For it is never mentioned by him, but when Rumours of Warre, and civill Tumults put him in mind thereof.

And when many hands are armed, and the peace of a City in disorder, and the Foot of the common Souldiers sounds an allarm on his staires, then perhap; such a one (broken in thoughts of his monies abroad, and cursing the Monuments of Coyne which are in his house) can be content to think of death, and (being ha-

lie



stie of perdition) will perhaps hang himselfe, least his Throat should be cut; provided, that he may do it in his Study, surrounded with wealth, to which his eye sends a faint and languishing salute, even upon the turning off, remembring alwayes, that he have time and liberty, by writing, to depute himself as his own heire.

For that is a great peace to his end, and reconciles him wonderfully upon the point.

Herein we all dally with our selves, and are without prooffe of necessity, I am not of those, that dare promise to pine away my self in vain glory, and I hold such to be but feare boldnesse, and that dare commit it to be vain, for my part, I think nature should do me great wrong, if I should be so long in dying, as I was in being born.

To speak truth, no man knows the lifts of his own patience; nor can divine how able he shall be in his sufferings, till the storm come (the perfectest vertue being tryed in action) but I would (out of a care to do the best businesse well) ever keep a guard, & stand upon keeping faith and a good conscience.

And if wishes might find place, I would dy together, and not my mind often, and my body once; that is, I would prepare for the Messengers of Death, sicknesse, and affliction, and not wait long, or be attempted by the violence of pain.

Herein I do not professe my self a Stoick, to hold grief no evil, but opinion, and a thing indifferent.

But I consent with *Cesar*, and that the suddainest passage is easiest, and there is nothing more awakens our resolve and readinesse to dy then the quieted conscience, strengthened with opinion, that we shall be well spoken of upon Earth by those that are just, and of the Family of Vertue. the opposite whereof, is a fury to man, and makes even life unsweet.

Therefore, what is more heavie, then evill fame deserved, or likewise, who can see worse dayes, then he that

yet living doth follow at the Funerals of His owne reputation.

I have laid up many hopes, that I am priviledged from that kind of mourning, and could wish that like peace to all those with whom I wage love: I might say much of the commodities that death can sell a man but briefly, Death is a friend of ours, and he that is ready to entertain him, is not at home, whilst I am, my Ambition is not to fore-slow the Tyde, I have but so to make my interest of it, as I may account for it, I would wish nothing but what might better my dayes, nor desire any greater place then the front of good opinion, I make not love to the continuance of dayes, but to the goodnesse of them; nor wish to dye, but referre my self to my houre, which the great Dispenser of all things hath appointed me; yet as I am fraile, and suffered for the first fault, were it given me to chuse, I should not be earnest to see the evening of my age, that extremity of it self being a disease, and a meer return into infancie: So that if perpetuity of life might be given me, I should think what the Greek Poet said, *Such an Age is a mortall evill*. And since I must needs be dead, I require it may not be done before mine enemies, that I be not stript before I be cold, but before my friends; the night was even now; but that name is lost, it is not now late, but early mine eyes begin to discharge their watch, and compound with this fleshly weaknesse for a time of perpetuall rest, and I shall presently be as happy for a few houres, as I had dyed the first houre I was borne.





*The Lord Chancellor Bacon his Opinion, concerning the  
disposition of Suttons Charity, delivered unto  
King JAMES.*

*May it please your Majesty,*

**I** Find it a positive precept of the Old Law, that there should be no Sacrifice without salt, the morall whereof (besides the Ceremony) may be, that God is not pleased with the body of a good intention, except it be seasoned with that spirituall wisdom and judgment, as it be not easily subject to be corrupted and perverted; for Salt in the Scripture is a figure both of wisdom and Learning.

This cometh into my mind upon this Act of Mr. Suttons, which seemeth to me as a Sacrifice without Salt, having the materials of a good intention, but not powdered with any such Ordinances and institutions, as may preserve the same from turning corrupt, or at the least from becoming unsavory and of little use; for although the choyce of the Feoffes be of the best, yet neither they can live alwayes; and the very nature of the work it selfe, in the vast and unfit proportions thereof, being apt to provoke a mis-employment, it is no diligence of theirs, except there be a digression from that modell that can excuse it from running the same way, that gifts of the like condition have heretofore done. For to designe the Charter-house (a house fit for a Princes habitation) for an Hospitall as some should give an Almes of a rich embroydered cloak to a Beggar.

And certainly a man, see *tanquam quæ oculis cernantur*, that if such an Edifice with sixe thousand pounds Revenue be erected

in an Hospitall, it will in small time degenerate to be made a preferment of some great person to be Master, and he to take all the sweet, and the poor to be stinted, and take but the crumb, as it comes to passe in divers Hospitals of this Realm, which have but the name of Hospitals, and are but wealthy Benefices, in respect of the Mastership, but the poor which is the *propter quid*, little relieved.

And the like hath been the fortune of much of the Almes of the Roman Religion in their great Foundations, which being in vain-glory and ostentation, have had their judgment upon them in the end, in corruption and abuse.

This meditation hath made me presume to write these few lines to your Majesty, being no better then good wishes, which your Majesties great wisdom may make something or nothing of, wherein I desire to be thus understood, that if this foundation (such as it is) be perfect and good in Law, then I am too well acquainted with your Majesties disposition. To advise my course of power, or profit, that is not grounded upon a right, nay further, if the defects are such, as a Court of Equity may remedy and cure, then I wish, that as St. Peters shadow did cure Diseases, so the very shadow of a good intention, may cure defects of that nature.

But if there be a right and birth-right planted in the Heire, and not remediable by Courts of Equity, and that right be submitted to your Majesty, whereby it is both in your power and grace what to do; then I doe wish that this rude Masse and Chaos of good deed, were directed rather to a solid merit and durable charity, then to a blaze of glory, that will not crackle a little in talk, and quickly extinguish.

And this may be done observing the species of Mr. Suttons intent, though varying individuals: For it appears, that he had in notion a triple good, an Hospitall, a School, and maintaining of a Preacher, which individuals resort to three generall heads, viz.

{ Reliefe of the Poore.

{ Advancement of Learning.

{ And the propagation of Religion.

Now



Now then if I shall set before your Majesty, in every of these three kinds, what it is that is most wanting in your Kingdom, and what is like to be the most fruitfull and effectuall use of Beneficence, and like to be least perverted. That I think should be no ill scope of any labour, how meanly soever performed, for out of variety presented, election may be best grounded.

Concerning the relief of the Poor, I hold some number of Hospitals with competent good, then any Hospitall of an exorbitant greatnesse; for though the course will be the more seen, yet the other will be the more felt.

For if your Majesty erect many, besides observing the ordinary maxime, *bonum quo communius eo melius*, choice may be made of those Towns and places, where there is most need, and so the remedy may be distributed, as the Disease is dispersed.

Again, greatnesse of relief accumulated in one place, doth rather invite a swarm and surcharge of Poor, then relieve those that are naturally bred in that place, like to ill tempered medicines, that draw more humour to the part, then they evacuate from it. But chiefly I rely upon the reason that I touched in the begining, that in those great Hospitals the Revenue will draw the use, and not the use the Revenues, and so through the mass of their wealth they will swiftly tumble down to a mis-employment. And if any man say, that in the two Hospitals of *London* there is a president of greatnesse concurring with good employment, let him consider, that these Hospitals have Annuall Governours, that they are under the superiour care and policy of such a State, as the City of *London*; and chiefly that the Revenues consist not upon certainties but upon casualties, and free gifts would be missing, if they appeared once to be perverted: so as it keeps them in a continuall good behaviour and awe to employ them aright; none of which points, do match with the present Case. The next consideration may be, whether this intended Hospital, as it hath a more ample endowment then other Hospitals, should not likewise work more in a better subject then other poor, as that it should be converted to the use of maymed Souldiers, decayed Merchants, and Households, Aged and destitute Church-men, and the like,  
whose

whose condition being of a better sort then loose people and beggars, deserveth both a more liberall stipend, and some proper place of reliefe not intermingled and coupled with the basest sort of people, which project (though spacious) yet in my judgment will not answer the designment in the event, in these our times; for certainly, few men which have been some body, and beare a mind somewhat according to the Conscience and remembrance of that they have been, will ever descend to their condition, as to professe to live upon Almes, and to become a Corporation of declared Beggars, but rather will chuse to live obscurely, and as it were to hide themselves with some private friends; so that the end will be of such an intention, that it will make the place a receptacle of the worst, idlest, and most desolate persons of every profession, and to become a Cell of Loyterers and cast Serving-men and Drunkards, which will rather give a scandall, then yeeld any fruit of the Common-wealth.

And of this kind, I can find but one example with us, which is the Almes Knights of *Winsor*, which particular would give a man small encouragement to follow that president.

Therefore, the best effect of Hospitality is to make the Kingdom [if it were possible] capable of that Law, that there be no Beggar in *Israel*; for it is that kind of people that is a burden, an eyesore, a scandal, and a sort of peril and tumult in a State; but chiefly it were to be wished, that such a Beneficencie towards the relief of the poore, were so bestowed, as not onely the needy and naked poore should be sustained; but also that the honest person which hath had meanes to live upon, with whom the poor are now charged should be in some sort eased, for that were a work generally acceptable to the Kingdome, if the publick hand of Almes might spare the private hand of Taxe.

And therefore, of all other employments of that kind, I commend most the Houses of reliefe and correction, which are mixt Hospitals, where the impotent person is relieved, and the sturdy Beggar buckled to work, and the unable person also not maintained to be idle, which is ever joyned with drunkenness and impurity, but is sorted with such worke, as he can mannage and performe



form, and where the uses are not distinguished, as in other Hospitals, whereof some are for aged and impotent, and some for children, and some for correction of Vagabonds, but are generall and permissious that must take of every sort from the Country, as the Country breeds them. And thus the poor themselves shall find the provision, and other good people the sweetnesse of the abatement of the Tax.

Now if it be objected, that houses of correction in all places, have not done the good expected [as it cannot be denyed, but in most places they have done much good] it must be remembred, that there is a great difference between that which is done by a settled Ordinance, subject to regular Visitation, as this may; and besides this, the want hath been commonly in houses of correction, of a competent sum and certain estate, for the materials of the labour, which in this case may be likewise supplied.

Concerning the advancement of Learning. I do subscribe to the opinion of one of the wisest and greatest men of your Kingdom, That for Grammar Schools there are already too many; and therefore it is no providence to add where there is excesse: For the great number of Schools within your Highnesse Realm, doth cause a want, and likewise cause an overflowing, both of them being inconvenient, and one of them dangerous; for by meanes whereof, they find want in the Country and Towns, both of Servants for Husbandry, and Apprenices for Trade; and on the other side, there being more Schollers bred then the State can prefer and employ, and the active part of that life not bearing proportion to the preparative, it must needs fall out, that many persons will be bred unfit for other vocations, and unprofitable for that which they are brought up which fills the Realm full of indigent, idle, and wanton people which are but *materia rerum nova*.

Therefore, in this point, I could wish Mr. Suttons intention were exalted a degree higher, that, that which he meant for Teachers of children, your Majesty should make for Teachers of men, wherein it hath been my ancient opinion and observation, that in the Universities of this Realm, which I take to be both of the best polished, and of the best endowed Universities of Europe, there is nothing

nothing more Wanting towards the flourishing State of Learning, then the honourable and plentiful Salaries of Readers, in Arts and Professions.

In which point, as your Majesties bounty hath already made a beginning, so this occasion is offered of God to make a proceeding.

Surely, Readers, in the Chair, are as Parents in Sciences, and desire to enjoy a condition not inferiour to the children that embrace the particular part, else no man will sit longer in the Chair, then he can walk to a better preferment, and it will come to passe, as *Virgil* saith.

*Vt Patrum invalidi referant senina nati*, for If the principall Readers through the means of their entertainment, be but men of superficial Learning, and that they shall take their place, but in passage it will make the masse of Sciences, want the chief and solid dimension which is death, and to become but pretty and compendious habits of practise.

Therefore, I could wish, that in both the Universities, the Lectures as well of the three Professions, *Divinity*, *Law*, and *Physicke*, as of the Arts of Speech, the Mathematiques and others, were raised in their Pensions to 100. l. per annum a piece, which though it be not neer so great as they are in some other places, where the greatnesse of the reward doth wish for the ablest men out of all Forrain Parts to supply the Chair; yet it may be a portion to content a worthy and able man, if he be contemplative in nature, as most of those Spirits are that are fittest for Lectors.

Thus may Learning in your Kingdom be advanced to a further height; for Learning, which I say under your Majesty the most learned of Kings, is so cherished, may also claim some degree of Elevation thereby.

Concerning propagation of Religion, I shall in few words set before your Majesty three Propositions, none of them Devices of mine own otherwise then as I ever approved them; two of which have been in agitation of speech, and the third acted.

1. The first is a Conledge for controversies, whereby we shall not still proceed single, but shall as it were double our fires, which certainly will be found good in the encounter,

2. The



2. The second is a Receipt (not Seminary in respect of the vain vows, and implicate obedience, and other things tending to the perturbation of States (involved in that term) of Converts to the Reformed Religion, either of youth, or otherwise: for I like not the word Seminary, in respect of the vain vows, and implicate obedience, and other things tending to the perturbation of States involved in that term) of Converts to the Reformed Religion, either of youth, or otherwise: for I doubt not but there are in Spain, Italy, and other Countries of the Papists many, whose hearts are touched with a sence of those corruptions, and acknowledgment of a better way; which grace is many times smothered, and choked through a worldly consideration of necessity to live there, men not knowing where to have succour and refuge here.

This likewise I hold a work both of great piety and consequence, that we also may be wise in our Generation, and that the watchfull and silent night may be used as well for sowing of good seed, as tears.

3. The third thing is an imitation of a memorable and religious Act of Queen *Elizabeth*, who finding a part of *Lancashire* to be extreainly backward in Religion, and the Benefices swallowed up in impropriations, did by decree in the Duchy Court, erect four stipends of 50. l. *per annum* a piece for Preachers well chosen, to help the Harvest, which have done a great deal of good in those parts where they have laboured; neither doe there want other Corners in the Realm, that for a time would require the like extraordinary helps.

Thus have I briefly delivered unto your Majesty my opinion touching the employment of *Suttons* charity, whereby that masse of wealth, which was in the Owner, little better then a heap of ruck, may be spread over your Kingdom to many fruitfull purposes, your Majesties planting and watering, and God giving the increase. *Amen.*



*A Letter of advice written to Sir Edward Cook, Lord chief  
Iustice of the Kings Bench.*

*My very good Lord,*

**T**Hough it be true, that who so considereth the wind and Rain, shall neither sow nor reap; yet there is a season fit for every action, & so there is a time to speak, and a time to be silent: there is a time when the words of a poor simple man may profit and that poor man in the Proverbs, which delivered the City by his wisdom, found it without this opportunity, the power both of wisdom and eloquence lose but their labour, and charm the deaf Adder. God therefore, before his Son that brings mercy, sent his Servants (the Trumpeters of repentance) to levell every high hill to prepare the way before him, making it smooth and straight, and as it is in spirituall things, where Christ never comes before his Way-maker hath laid even the heart with sorrow & repentance, since self-conceited, and proud persons think themselves too good, and too wise to learn of their inferiours, and therefore need not the Physician: So in the acquiring of Earthly wisdom, it is not possible for nature to attain any mediocrity of perfection before she be humbled by knowing her self and her own ignorance; and not only knowledge, but also every other gift (which we call the gifts of Fortune) have power to puff up earth, Afflictions onely levell those Molehills of Pride, plowes the heart, and makes fit for wisdom to sow her seed, and for grace to bring forth her encrease: happy is that man therefore, both in regard of heavenly wisdom, and of Earthly, that is thus wounded to be cured; thus broken to be made straight; thus made acquainted with his own imperfections that he may be perfected, *utilius est frangi languoribus ad salutem, quam remanere in columen ad damnationem*, supposing this to be the time of your affliction, that which I have propounded to  
my



my self, is by taking this seasonable advantage : like a true friend, though far unworthy to be accounted so, to shew you your true face in a glasse, and that not in a false one to flatter you, nor in one that is oblique and angular to make you seem worse then you are, and so offend you, but in one made by the reflections of your own words and actions ; from whose light proceeds that voice of the People, which is often, not unjustly called the voyce of God.

But herein since I purpose a truth, I must intreat liberty to be plain, a liberty which I know not, whether at this time, or no, I may use safely, I am sure at other times I could not : yet of this resolve your self, it proceeds from love, and from a true desire to do you good, that you knowing the generall opinion, may not altogether neglect or contemn it, but mend what you find amisse in your self, and return what your judgment shall approve. For to this end, shall truth be delivered as nakedly, as if your self were to be anatomized by the hand of opinion.

All men can see their own perfections, that part of the Waller hangs before ; A true friend, whose worthy office I would perform ( since I fear both your self and all other great men want such being themselves true friends to few or none ) is first to shew the other end, which is hid from your eyes.

First, therefore behold your errours in discourse, you delight to speak too much, but not to hear other men ; this (some say) becomes a Pleader, no Judge, for by this means sometimes your affections is intangled with a liking of your own arguments, though they be the weaker, and rejecting of those, which when your affections were settled, your own judgments would allow for stronger.

Thus while you speak in your own element, no man ordinarily equals you : but when you wander (as often you delight to do) you then wander indeed, and never give such satisfaction as this curious time requireth.

This is not caused by any naturall defect, but first for want of election, when you having a large and fruitfull mind, should not so much labour what to speak, as to find what to leave unspoken, Rich Soils are often to be weeded.

Secondly, you cloy the Auditory when that you would be observed, speech must either be sweet or short.

Thirdly, you converse with books, not with men, and of books especially humane, and have not excellent choice with them who are best books, with a man of action and employment. You seldom converse, and then with your underlings; not freely, but as a Schoolmaster with his Schollars, even to teach, and never to learn.

But if sometimes you would in your familiar discourses hear others, and make election of such as know what they speak, you should know that many of these tales which ordinarily you tell, to be but ordinary, and many other things which you delight to repeat, and serve in for novelries to be but *Crambebis cocta*, as in your pleadings you were wont to insult over misery, and to inveigh liberally against the person which then bred you many enemies, whose poison yet liwels, and the effect now appeareth: So were you still wont to be a little too careless in this point, to praise and dispraise upon sleight grounds, and that some times untruly; so that your reproofs or commendations were for the most part neglected and contemned, when the censure of a Judge coming slowly, but surely, should be a brand to the guilty, and a crown to the vertuous.

You will jest at any man in publick, without respect of the persons dignity, or your own; this disgraceth your gravity, more then it can advance the opinion of your wit, and to do all other acts which we see you do indirectly with any touch of vain-glory, having not respect to the true end.

You make the Law to lean a little too much to your opinion; whereby you shew your self a legall Tyrant, striking with that weapon whom you please, since that you are able to turn the edge any way; For this, the wise Masters of the Law give warning to young Students, that they should be wary, least while they hope to be instructed by your integrity and knowledge, they should be deceived with your subtilty, armed with authority.

Your too much love of this world is seen, when having the Living of 10000.l. yearly, you relieve few or none; the hand that hath taken so much, can it give so little. Herein you shew no bowels of com-



compassion, as if you thought all too little for your self, or that God had given you all that you have (if you think wealth to be his gift, I mean that we get well, for I am sure the rest is not) only to that end, that you should still gather more, and never be satisfied but try how much you can gather, to account for at the great and generall day; we desire you to amend this, and let your poor Tenants in *Norfolk* find some comfort, where nothing of your estate is spent towards their relief, but all brought up hither, to the impoverishing of the County.

In the last, which might have been your best of service to the State, affecting to follow that old rule, *to give Justice leaden heeles, and iron hands*, you used too many delayes, till the Delinquents hands were loose, and yours bound; in that work you seemed another *Fabius*, but there the humour of *Marcellus* would have done better; What need you have sought more evidence then enough, whilst you pretended the finding out of more? missing your aim, you discredited what you had found.

Thus best judgments think, though you never used, such speeches are fathered upon you: yet, you might well have done it, and done it but right, for this crime was second to none but the Powder-Plot, that would have blown up all at one blow, a mercifull cruelty, this would have done the same by degrees a lingering but as sure a way, one by one might have been culled out, till all Opposers had been removed.

Besides, that other Plot was scandalous to *Rome*, making Popery odious to the eyes of the whole world; this hath been scandalous to the truth of the Gospel, and ever since the last nullity, to this instant, when Justice hath her hands bound, the Devil could not have invented a more mischievous practice to our State and Church, then this hath been, is, and is likely to be, God overruling the evil; but therein you committed another fault, that you were too open in your proceedings, and so taught them where to defend themselves; so you gave them time to undermine justice, and to work upon all advantages, both of affections, and humours, and opportunities and breaches of friendship which they have so well followed, sparing neither pain nor cost, that it almost seemeth an offence to you to have done so much, indeed that you have done



no more; you stop the accusations and confessions of some, who perhaps had they been suffered, would have spoken enough to remove some stumbling blocks out of your way: And that you did not this in the true form of any one, but out of I know not what present unadvised humour, supposing enough behind to discover all, which fell not out so; for there is *figillum confessionis non confiteri*, howsoever as the Apostle saith in another case, *you went not right to the truth*; and though you are to be commended for what you did, yet you are to be reprehended for many circumstances in the doing; and doubtlesse in this crosse God hath an eye to your negligence, and these Bryers are left to be pricks in your sides, and thorns in your eyes.

That which we commend you for, are those many excellent parts of nature, and knowledge of the Laws, you are endued withall; but these are only good in their good use, wherefore we shank you for standing stoutly on the behalf of the Common-wealth, hoping it proceeds not from a disposition to oppose great Ones, as your enemies say, but to do justly, and deliver truth indifferently, without respect of persons; and in this we pray for your prosperity, and are sorry that good actions should not ever succeed happily; but in the carriage of this you were faulty for you took it in hand in an ill time, both in regard of the then present businesse which it interrupted, and in regard of his sicknesse who it concerned, whereby you dis-united your strength, and made a gap for the enemy to passe out at, and to return and assault you: but now since the case so stands we desire you to give way to power, and so to fight as you be not utterly broken, but reserved intire to serve the Common-wealth again, and do what good you can since you cannot do all the good you would; and since you are fallen upon this Rock, cast out the goods to save the bottome, stop the leak, and make towards Land, learn of the Steward to make friends of the unrighteous mammon.

Those Spaniards in *Mexico* who were chased of the Indians, tell us what we are to do without goods in extremity, they being to passe over a River in their flight, as many as cast away their goods swam over safely, but some more covetous, keeping their Gold were either drowned with it, or over-taken and slain by the Salvages



vages, you have received, learn now to give. The Beaver learns us this lesson, who being hunted for his stones bites them off, *Canta-bit vacuus*, is an old, but a true saying.

You cannot but have much of your estate (pardon my plainnesse) ill gotten. Think how much you never spoke for, how much by speaking either unjustly, or in unjust causes; account it then a blessing of God, if thus it may be laid out for your good, and not left for your heir to hasten the worst of much of the rest, perhaps of all: For so we see God oftentimes proceeds in judgment with many hasty gatherers you have enough to spare, being well laid, to turn the Tide, and fetch all things again.

But if you escape I suppose it worthy of an *if*, since you know the old use, *that none called in question must go away uncensured*. Yet consider, that accusations make wounds, and leave skars. And although you see the toyl behind your back, your Self free, and the Covert before, yet remember there are Flouds: Trust not reconciled friends; but think that the peace is but to secure you for further advantage. expect a second and third encounter, the main Battell, the Wings are yet unbroken, they may charge you at an instant as Death, therefore walk circumspectly. And if at length by the means of our good Masters and Governours, you recover the favour you have lost: give God the glory in actions, not in words only, and remember us with some of your past misfortune whose estate and undoings, hath, doth, and may hereafter ly in the power of your breath.

There is great mercy in dispatch, delays are tortures, wherewith by degrees we are rent out of our estates: Do not you, if you be restored, as some others do, fly from the service of vertue to serve the time, as if they repented their goodnesse, or meant not to make a second hazard in Gods house. But rather let this crosse make you more zealous in Gods cause, sensible in ours, and more sensible in all that expresse thus.

You have been a great enemy of the Papists, if you love God be so still, but more indeed then heretofore: for much of your zeal before was wasted in words, call to remembrance they were the Persons that thus prophesied of this Crosse of yours, long before it hapned, they saw the storm coming being the principall contri-

vers, and furtherers of the Plot: these men blew the coals, heat the irons, and make all things ready, they owe you a good turn, and will if they can pay it you, you see their hearts by their deeds, prove you your Faith so to: the best good work you can do, is to do the best you can against them, that is to see the Laws severely, justly, and diligently executed.

And now we beseech you, *My Lord*, seem sensible both of the stroke and hand that strikes you, learn of *David* to leave *Shemy*, and look upon God, he hath some great work to do, and he prepares you for it; he would not have you faint, nor yet bear this Crosse with a Stoicall resolution, there is a Christian mediocritie worthy your greatnesse, I must be plain, perhaps rash: had every note you had taken at Sermons bin written in your heart to practise, this work had been done long since, without the error of your enemies; but when we will not mend our selves, God (if we belong to him) takes us in hand, and because he sees *maius nitus dolemus per hoc quod foris patimur*. He therefore sends us outward Crosses, which while they cause us to mourn, they do comfort us, being assured testimonies of his love that sends them: To humble our selves therefore to God is the part of a Christian: but for the World and our Enemies that councill of the Poet is apt, *Rebus angustus animosus atq; forte apparere sapienter item contrahes vento in nostrum secundo turgida vela*.

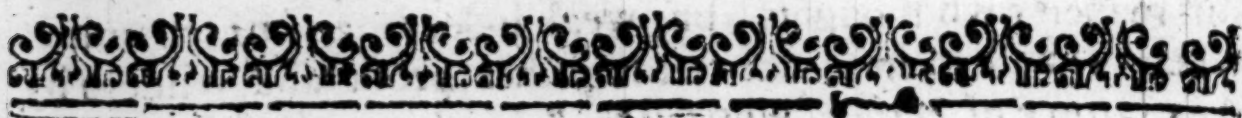
The last part of this you forgot, yet none need to be ashamed to make use of it, and so being armed against casualties, you may stand firm against the assaults on the right hand, and on the left; for this is certain, the mind that is most prone to be puffed up with prosperity, is most weak, and apt to be dejected with the least touch of adversity: indeed, she is able to stagger a strong man, striking terrible blowes, especially *Immerito veniens paena dolenda venit*, but true Christian wisdom gives us armour of proof, against all these assaults, and teacheth us in all estates to be contented: for though she cause our trencher friends to declare themselves our enemies: though she give heart to the most coward to strike us: though an hours continuance countervails an Age of prosperity: though she cast in our dishes all the evils that ever we have done, yet hath she no power to hurt the humble and wise



wise, but only to break such as too much prosperity hath made stiff in their own thoughts, but weak indeed, and fit for ruine, when the wise from thence rather gather profit and wisdom by the example of *David*, who saith, *Before I was chastised, I went wrong.*

Now then he knows the right way, and will look better to his footing. *Cardanus* saith that weeping, fasting, and sighing are three great purges of grief. Indeed, naturally they help to assway Sorrow, but God in this Case is the best and only Physician, the means he hath ordained are the advice of friends, the amendment of our selves: for amendment is both the Physick and the Cure. For friends, though your Lordship be scanted, yet I hope you are not altogether destitute: if you be, look on good books, they are true friends that will neither flatter nor dissemble, be you betwixt your self, applying what they teach to the party grieved, and you shall need no other comfort nor Counsellours. To them and to Gods holy spirit directing you in the reading of them, I commit your Lordship, beseeching him to send a good issue of these your troubles, and from henceforth to work a Reformation in what hath been amiss, and a resolute perseverance proceeding, and growth in all that is good, and that for his glory, the benefit of your self, this Church and Common-wealth, whose faithfull Servant while you remain, I remain a faithfull Servant to you.

Suppose this boldnesse, occasioned by something I hear, which I dare not write, be not so secure, though you see some Clouds break up, all crosses and damages may be compared to a Wooll, which coming upon a man suddenly, causeth his voice and heart to fail. but the danger that is expected is toothlesse, and half prevented.



*A Letter to my Lord Treasurer, in excuse of his Speech in  
Parliament, against the Treble Subsidie.*

*It may please your good Lordship,*

**I** Was sorry to find by your Lordships Speech yesterday, that my  
hastie Speech in Parliament, delivered in discharge of my Con-  
science, my duty to God, her Majesty, and my Countrey, was of-  
fensive. If it were misreported, I would be glad to attend your Lord-  
ship, to disavow any thing I said not. If it were misconstrued, I  
would be glad to expound my words; to exclude any sense I  
meant not; if my heart be mis-judged by imputation of popula-  
rity or opposition.

I have great wrong, and the greater, because the manner of my  
Speech did most evidently shew that I spake simply, and only to  
satisfie my conscience, and not with any advantage or policie to  
sway the cause. And my terms carryed all signification of duty &  
zeal towards her Majesty, and her service. It is very true, that  
from the beginning, whatsoever was a double Subsidie, I did  
with might, for presidents sake, appear to be extraordinary, and  
for discontents sake, might not have been levied upon the po-  
verty, though otherwise I wished it as rising, as I think this  
will prove, and more: this was my mind, I confesse  
it.

And therefore, I do most humbly pray your good  
Lordship First, to continue me in your own good opini-  
on, and then to perform the part of an Honourable friend,  
towards your poor, humble, and obedient Servant, and Al-  
lyance, in drawing Her MAJESTIE to accept of the  
sinceritie and simplicitie of my zeal; and to hold me in Her  
Majesties



Majesties good favour, which is to me dearer then my life. And so, &c.

*Your Lordships most humbly in all duty.*

FRAN. BACON.



*A Letter to my Lord Treasurer, recommending his first  
since touching the Sollicitours place.*

*My Lord,*

**A**fter the remembrance of my humble duty, though J knew by late experience how mindfull your Lordship vouchsafeth to be of me and my poor fortunes, since it pleased your Lordship during your indisposition, when Her Majestie came to visit your Lordship, to make mention of me for my employment and preferment: Yet being now in the Country, J do presume, that your Lordship, who of your self, had an honourable care of the matter, will not think it a trouble to be sollicitied therein.

My hope is this, that whereas your Lordship told me, Her Majestie was somewhat graviled upon the offence Shee took at my Speech in Parl. Your Lps. favourable endeavour, who hath assured me, that for your own part, you construe that J speak to the best, will be as good a Tyde, to remove Her from that shelf. And it is not unknown unto your good Lordship, that J was the first of the ordinary sort of the lower House that spake for the Subsidie. And that which J after spake in difference, was but in circumstance of time; which me thinks was no great matter, since there is variety allotted in Councell, as a discord in Musick, to make it more perfect. But J may justly doubt not so much Her Majesties impression upon this particular, as Her conceit; otherwise, if my insufficiency and unworthinesse, which J acknowledge to be greater: Yet it will be the lesse, because I purpose not to divide my self, between her Majesty, and the causes of other men, as others have done.

But to attend her busines, only hoping that a whole man meanly able may do as well in half a man better able.

And if her Majesty think either, that she shall make an adventure in using me, that is rather a man of study, then of practise and experience. Surely, I may remember to have heard that my Father (an example I confesse rather ready then like) was made Solicitour of the Augmentation (a Court of much busines) when he had never practised, and was but 27. years old.

And Mr. Brograve was now in my time called Attorney of the Dutchie when he had practised little or nothing, and yet hath discharged his place with great sufficiencie.

But these things, and the like, as her Majestie shall be made capable of them, Wherein, knowing what authority your Lordships commendation hath with her Majesty, I conclude with my self, that the substance of strength which I may receive will be from your Lordship.

It is true, my life hath been so private, as I have had no means to do your Lordship service.

But as your Lordship knoweth I have made offer of such as I could yeeld; For as God hath given me a mind to love the publick: So incidently I have ever had your Lordship in singular admiration, whose happy ability her Majesty hath so long used to her great honour and yours. Besides, that amendment of State or countenance which I have received, hath been from your Lordship. And therefore, if your Lordship shall stand a good friend to your poor Alge, you shall but *Tuer e opus*, which you have begun. And your Lordship shal bestow your Benefice upon one that hath more sense of Obligation, then of self-love. Thus humbly desiring pardon of so long a Letter, I wish your Lordship all happinesse,

*Your Lordships in all humblenesse to be commanded,*

June 6. 1595.

F. BACON.





*A Letter of Ceremonies to Queen Elizabeth, upon the sending  
[of a New-years Gift.*

*It may please your sacred Majesty,*

**A**Ccording to the Ceremonie of the Time, I would not forget in all humbleness, to present Your Majestie with a small New-years Gift, nothing to my mind; and therefore to supply it, I cannot but pray to God, to give Your Majestie His New-Years Gift, that is, a New-Year, that shall be as no Year to your Body, and as a Year with two Harvests to your Cofters, and every other way prosperous and gladfom, and so I remain

*Your Majesties loyall and obedient Subject,*

FRAN. BACON.

*A Letter of Ceremonies to Queen Elizabeth, upon the sending of  
another New-Years Gift.*

*Most excellent Sovereign Mistrisse,*

**T**He only New-years Gift which I can give your Majestie, is that which God hath given unto me; which is, a mind in all humbleness, to wait upon the Commandments and businesse wherein I would to God, I were heeded, that I saw lesse, or that I could perform more.

For now I am like a Hawk, that baits when I see occasion of service; but cannot fly, because I am tyed to anothers Fist. But mean while, I continue of making your Majesty my Obligation of a Garment as unworthy the wearing, as his service that sendeth

deth, but the approach to your Excellent person may give worth to both, which is all the happinesse I aspire unto.



*A Letter of advise to the Earle of Essex, to take upon him the care of the Irish Businesse, when Mr. Secretary Cecill was in France.*

*My singular good Lord,*

**I** Do write, because I have not yet had time fully to expresse my conceit; nor now to attend you touching Irish Matters; considering them, as they may concern the State, that it is one of the aptest particulars that hath come, or can come upon the Stage to purchase your Lordship honour upon. I am moved to think for three Reasons. Because it is ingenerate in your house, in respect of my Lord your Fathers noble attempts; because of all the accidents of State of this time, the labour resteth most upon that.

And because the world will make a kind of comparison between those that set it out of *France*, and those that shall bring it unto *France*, which kind of honour, giveth the quickest kind of reflection; the transferring this honour upon your self consisteth upon two points: the one, if the principall persons employed come in by you, and depend upon you: the other, if your Lordship declare your self to undertake a care of that matter. For the persons it falleth out well, that your Lordship hath had no interest in the persons of imputation.

For neither Sir *William Fitz-Williams*, nor Sir *John Norrice* was yours, Sir *William Russel* was conceived yours, but was curbed, Sir *Comyers Clifford* (as I conceive it) dependeth upon you, who is said to do well.

And if my Lord of *Ormond* in this interim shall accommodate well, I take it he hath alwayes had good understanding with your Lordship: So as all things are not only whole and intire, but of favourable aspect towards your Lordship.



If you now chuse well, wherein, in your wisdom you will remember there is a great difference in choice of the persons, as you shall think the affairs to incline to composition or to war. For your care taking, generall and popular conceit hath been, that Irish causes have been much neglected, whereby the very reputation of better care will be a strength.

And I am sure, her Majesty, and my Lords of the Councell, do not think their care dissolved; when they have chosen whom to employ.

But that they will proceed in a Spirit of State, and not leave the main point to discretion.

Then if a resolution be taken, a consultation must be governed upon information, to be had from such as know the place and matters in Fact.

And in the taking of information, I have alwayes noted, there is a skill, and a wisdom. For I cannot tell what an account or enquiry hath been taken of Sir William Russel, and of Sir R. Bingham of the Earl of Thomond, of Mr. Wilbraham.

But I am of opinion, much more would be had of them, if your Lordship shall be pleased severally to confer not. *obliter*, but expressly, and upon Caveat given them to think of it before. For, *bene docet qui prudenter interrogat*.

For the points of opposing them, I am too much a stranger to the businesse to deduce them: but in a Topique, me thinks the pertinent interrogatories, must be either of the possibilities and means of accord, or of the nature of the War, or of the reformation of the particular abuses, or of the joyning of practise with force, in the division of the Rebels.

If your Lordship doubt to put your sickle in others Harvest, First, time being fit to you in Mr. Secretaries absence.

Next, *Unita fortior*.

Thirdly, being mixt with matter of War, it is fittest for you.

Lastly, I know your Lordship will carry it with that modesty, and respect towards aged Dignity, and that good correspondence towards my dear Ally, and your good friend now abroad, as no inconvenience may grow that way.

Thus have I played the ignorant Statesman, which I do to no body but your Lordship, except I do it to the Queen sometimes when she trains me on. But your Lordship will accept my duty, and good meaning, and secure me, touching the privatnesse of that I write.

*Your Lordships to be commanded, I*

FRAN. BACON.



*A Letter of advise to my Lord of Essex, upon the first Treaty with Tyron, 1598. before my Lord was nominated for the Charge of Ireland.*

*My Lord,*

**T**Hese Advertisements which your Lordship imparted to me, and the like, I hold to be no more certain to make judgment upon, then a Patients water to a Physician: Therefore for me upon one water, to make a judgment, were indeed like a foolish bold Mountebank, or Doctor Birket: yet for willing duties sake, I will set down to your Lordship what opinion sprung in my mind upon that I read.

The Letter from the Councell there leaning to mistrust, I do not much rely upon, for three Causes.

First, because it is always both the grace and the safety from blame of such a Councell to erre in caution: wherunto add that it may be they or some of them are not without envy towards the person who is used in treating the Accord.

Next, because the time of this treaty hath no shew of dissimulation. For, that Tyron is now in no straight. But he is not now like a Gamester, that will give over, because he is a Winner, then because he hath no more money in his purse.

Lastly, I do not see but those Articles, wherupon they ground their Supposition, may as well proceed out of fear, as out of falsehood.

For



For the retaining of the dependance of the portracting the admission of a Sheriff, the refusing to give his Son for Hostage, the holding off from present repair to *Dublin*, the refusing to go presently to accord without including *Odonell*, and others his Assistants, may very well come of a guilty reservation, in case he should receive hard measure, and not out of treachery: So as if the great person be faithfull, and that you have not here some present intelligence of present Succours from *Spain*: for the expectation whereof, *Tyron* would gain time.

I see no deep cause of distrusting the cause, if it be good. And for the question, her Majesty seemeth to me a Winner three ways.

First, her purse shall have some rest.

Next, it will divert the forrain designs upon that place.

Thirdly, though her Majesty is like for a time but to govern *Precario* on the North, and be not in true command in better state there then before: yet, besides the two respects of ease of charge, and advantage of opinion abroad before mentioned, she shall have a time to use her Princely Policy in two points to weaken them: the one by division and disunion of the heads; the other by recovering and winning the people from them by justice, which of all other causes is the best.

Now for the *Athenian* question, you discourse well, *quid igitur agendum est*. I will shoot my foole bolt since you will have it for The Earl of *Ormond* to be encouraged and comforted above all things, the Garrisons to be instantly provided, for opportunity makes a thief; And if he should mean never so well now, yet such an advantage, as the breaking of her Majesties Garrisons might tempt a true man.

And because he may as well waver upon his own inconstancy, as upon occasion. (And wanton variableness is never restrained but with fear.)

I hold it necessary he be menaced with a strong war, not by words, but by musters, and preparation of Forces here, in case the Accord proceed not but none to be sent over, least it disturb the Treaty, and make him look to be over-run as soon as he hath laid way Arms.

And (but that your Lordship is too easie to passe in such cases from dissimulation to verity) I think if your Lordship lent your reputation in this case, it is to pretend, that if a defensive War as in times past, but a wofull reconquest of those parts in the Countrey, you would accept the charge, I think it would help to settle him, and win you a great deal of honour *gratis*.

And that which most properly concerneth this action, if it prove a peace, I think her Majesty shall do well to cure the Root of the Disease, and to profess by a Commission of peaceable men, chiefly of respect and countenance, and reformation of abuses, extortions, and injustices there, and to plant a stronger and surer Government then heretofore, for the ease and protection of the Subject, for removing of the Sword or Government in Arms from the Earl of *Ormond*, or the sending of a Deputy which will eclipse it, if peace follow, I think unseasonable.

Lastly, I hold still my opinion, both for your better information and your fuller declaration of your care, and meddling in this urging and meriting service, that your Lordship have a set conference with the persons I named in my former Writing, I rest

My Lord,

*At your Lordships service,*

FRAN. BACON.



*A Letter of advice to my Lord of Essex, immediate before  
his going into Ireland.*

*My singular good Lord,*

**Y**OUR late Note of my silence on your occasions, hath made me set down these few wandring lines, as one that would say somewhat, and can say nothing, touching your Lordships intended charge for Ireland, which my endeavour I know your Lordship will accept graciously and well, whether your Lordship take it by the handle of the occasion ministred from your self, or of the affection from which it proceedeth, your Lordship is designed to a service of great merit, and great perill; and as the greatnesse of the perill must needs include a like proportion; So the greatnesse of the merit may include no small consequence of perill, if it be not temperately governed: For all immoderate successe extinguisheth merit, and seareth up distast and envy, the assured Fore-runners of whole changes of perils. But I am at the last point: First, some good spirit leading my pen to presage to your Lordship successes; wherein it is true, I am not without my Oracles and Divinations, none of them suppositions. And yet not all naturall.

For first, looking into the course of Gods providence in things now depending, and calling to consideration, how great things God hath done by her Majesty, and for Her, I collect he hath disposed of this great defection in *Ireland*, thereby to give an urgent occasion to the reduction of that whole Kingdom, as upon the Rebellion of *Desmond*, there ensued the whole reduction of that whole Province.

Next, your Lordship goeth against three of the unlucky Vices of all others, *Disloyalty*, *Ingratitude*, and *Inconstancie*, which three offences, in all examples, have seldom their doom adjourned to the world to come. Lastly, he that shall have had the honour to know your Lordship inwardly, as I have had, shall find *Bona extra*, whereby he may better ground a divination of good, then upon the defection of a Sacrifice. But that part I leave; for it is fit for others to be confident upon the Cause The goodnesse and justice whereof is such, as can hardly be matched in any example.

It being no ambitious War of Forraigners, but a recovery of Subjects. And that after lennity of conditions often tryed, and a recovery of them not only to obedience, but to humanity and policy from more then *Indian Barbarism*.

There is yet another kind of Divination familiar to matters of State, being that which *Demosthenes* so often relyeth upon in his time, when he saith, That which for the time past is worst of all, is for the time to come the best; which is, that things go ill not by accident, but by error: wherein your Lordship have been heretofore an awaking *Censor*, but look for no other now, but *Medice cura, &c.*

And although your Lordship shall not be the blessed Physician that cometh in the declination of the Disease, yet you embrace that condition which many noble Spirits have accepted for advantage; which is, that you go upon the greater perill of your fortune, and the lesse of your reputation, and so the honour countervaileth the adventure: of which honour your Lordship is in no smal possession, when that her Majesty known to be one of the judicious Princes, in discerning of Spirits that ever governed, hath made choise of you meerly out of her Royall judgment (her affection rather including to continue your attendance) into whose hand and trust to put the commandment and conduct of so great Forces, the gathering in the fruit of so great charge, the execution of so many counsels, the redeeming of the defaults of so many former governours, and the clearing of the glory of so many and happy yeers Raign, only in this part excepted.

Nay further, how far forth the perill of that State is interlaced with the perill of *England*.

And therefore, how great the honour is to keep and defend the approaches of this Kingdom, I hear many discourse. And indeed, there is a great difference whether the *Tartors* gather her self into her shell hurt or unhurt. And if any may be of opinion, that the nature of the enemy doth extenuate the honour of the service, being but a Rebell and a Savage, I differ from him: for I see the justest triumphs that the Romans in their greatnesse did obtain, and that whereof the Emperours in their Stiles, took additions and denominations, were of such an Enemy; that is, people barbarous  
and



and not reduced to civility, magnifying a kind of Lawless Liberty, prodigall in life, hardened in body, fortified in Woods and Bogs, placing both justice and felicity in the sharpnels of their swords.

Such were the Germans and ancient Britains, and divers others; upon which kind of people, whether the victory were a conquest, or a reconquest, upon a Rebellion or Revolt, it made no difference that I could ever find in honour.

And therefore, it is not the enriching predatory War that hath the preheminance in honour, else should it be more honour to bring in a Carrack of rich burthens, then one of the twelve Spanish Apostles.

But then this nature of people doth yeeld a higher kind of honour, considered in truth and substance, then any War can yeeld, which should be atchieved against a civill enemy, if the end may be *pacique impoverere morem*, to replant and resound the honour and policy of that Nation, to which nothing is wanting but a just and civill Government, which design as it doth descend to you from your noble Father, who lost his life in that action, though he paid tribute to nature, and not to fortune.

So I hope your Lordship shall be as fatall a Captain to this war as *Africanus* was to the War of Carthage, after that both his Uncle and his Father had lost their lives in Spain in the same War. Now although it be true, that these things which I have writ (being but Representations unto your Lordship of the honour and appearance of successe of the enterprize) be not much to the purpose of my direction; yet it is that which is best to me, being no man of War and ignorance in the particulars of Estate. For a man may by the eye, set up the white right in the midst of the Butt, though he be no Archer.

Therefore, I will only add this wish, according to the English phrase, which termeth a well-willing advise; I wish, that your Lordship in this whole action looking forward, set down this position.

*That Merit is worthier then Fame.*

And looking back hither, would remember this Text.

*That Obedience is better then Sacrifice.*

For

For designing to Fame and Glory, may make your Lordship in the adventure of your person, to be valiant as a private Souldier, rather then as a Generall.

It may make you in your commandements, rather to be gracious, then disciplinary.

It may make you presse Action, in respect of the great expectation conceived, rather hastily, then seasonably and safely.

It may make you seek rather to atchieve the War by force, then by intermixture of practise.

It may make you (if God shall send you prosperous beginning) rather seek the fruition of that honour, then the perfection of the work in hand.

And for your proceeding like a good Protestant upon warrant, and not upon good intention, your Lordship knoweth in your wisdom, that as it is most fit for you to desire convenient liberty of instruction.

So is it no lesse fit for you to observe the due limits of them, remembring that the exceeding of them, may not only procure, in case of adverse accidents, a dangerous disadventure. But also in case of prosperous successe, to be subject to interpretation, as if all were not referred to the right end.

Thus I have presumed to write these few lines unto your Lordship, *in methodo ignorantia*, which is, when a man speaketh of a Subject not according to the parts of the matter; but according to the modell of his own knowledge. And most humbly desire your Lordship, that the weaknesse thereof may be supplied in your Lordship, by a benigne acceptation, as it is in me by my best wishing.

F. BACON.





*A Letter to the Earle of Essex, of offer of his service, when he  
was first enlarged to Essex house.*

*My Lord,*

**N**O man can expound my doings better then your Lordship, which makes me need to say the lesse: only J pray you to believe, that I aspire unto the Conscience and commendation of *Bonnis civis*, and *Bonnis vir*, and that J love something, J confess, better then J love your Lordship: yet J love few persons better, both for graturudes sake, and for your vertues, which cannot hurt, but by accident: of which my good affection, it may please your Lordship to assure your self of all the true effects and offices J can yeeld.

For as I was ever sorry your Lordship should fly with many Wings, doubting *Iearus* fortune: So for the growing up of your own Feathers, be they Ostriges, or other kind, no man shall be more glad.

And this is the Axeltree whereupon I have turned, and shall turn, which having already signified to you by some near means, having so fit a messenger for mine own Letter, J thought good to redouble also by Writing. And so commend you to Gods goodness.

*My Lord,*

*Yours in all humbleness,*

**FRAN. BACON.**

**From Grays-Inne, &c.**



*Two Letters framed; the one as from Mr. Anthony Bacon to the Earl of Essex; the other, as the Earls Answer thereunto, delivered with the advise of Mr. Anthony Bacon, and the privacy of the Earl to be shewed the Queen, upon some fit occasion, as a mean to work her Majesty, to receive the Earl againe to favour and attendance.*

*My singular good Lord,*

**T**His standing at a stay, doth make me in my love towards your Lordship zealous, least you do somewhat, or omit somewhat that amonitereth to a new error: For I suppose, of all former matters, there is a full expectation; wherein, for any thing that your Lordship doth, I for my part, who am remote, cannot cast nor devise, wherein any error should be, except in one point, which I dare not censure, nor diswade; which is that as the Prophet saith, in this affliction you look up, *ad manum percutientem*, and so make your peace with God.

And yet I have heard it noted, that my Lord of Liecester, who could never get to be taken for a Saint, yet in the Queens disfavour, waxed seeming Religious, which may be thought by some, and used by others as a case of resembling yours, if men do not see, or will not see the differences between your two dispositions.

But to be plain with your Lordship, my fear rather is, because I hear some of your good and wise friends, not unpractised in the Court, and supposing themselves not to be unseen in that deep and inscrutable Center of the Court, which is her Majesties mind, do not only toll the Bell, but even ring out peales, as if your fortune were dead and buried, and as if there were no possibility of recovering her Majesties favour; and as if the best of your condition were to live a private and retyred life, out of want, out of perill, and



and out of manifest disgrace: and so in this perswasion of theirs, include a perswasion to your Lordshipwards, to frame and accommodate your actions and mind to that end, I fear I say, that this untimely dispaire, may in time bring forth a just dispaire, by causing your Lordship to slack and break off your wise, loyall, and seasonable endeavour and industry, for reintegration into her Majesties favour: in comparison whereof, all other circumstances are but as *Atomis*, or rather as *vacuum*, without any substance at all.

Against this opinion, it may please your Lordship to consider of these reasons which I have collected, and to make judgment of them; neither out of the melancholly of your patient fortune; nor out of the infusion of that which cometh to you by others relation, which is subject to much tincture.

But, *ex rebus opis*, out of the nature of the persons and actions themselves, as the truest and lesse deceiving, grounded of opinion.

For though I am so unfortunate, as to be a stranger to her Majesties eye, much more to her nature and manners: yet by that which is extant, I do manifestly discern, that she hath that Character of the divine nature and goodnesse, as *quos amavit, amavit usq; ad finem*.

And where she hath a creature, she doth not deface it, nor defeat it: insomuch, as if I observe rightly in these persons, whom she hath heretofore honoured with her speciall favour, she hath covered and remitted, not only defections, and ingraticudes in affections, but error in State and service.

Secondly, if I can Scholar-like, spell and put together the parts of her Majesties proceedings, now towards your Lordship, I cannot but make this construction, that her Majesty in her Royall intention, never purposed to call your Lordships doings into publick question: but only to have used a Cloud without a shew, and censuring them by some restraint of liberty, and debarring from her presence. For both the handling the cause in the Star-Chamber was enforced by the violence of libelling and Rumours, wherein the Queen thought to have satisfied the World, and yet spared your appearance.

And then after, when that means which was intended to quench Malicious Bruites turned to kindle them, Because it was said your Lordship was condemned unheard, and your Lordships sister wrote that private Letter: Then her Majestie plainly saw that these winds of rumours could not be commanded downe, without a handling of the cause by making your party, and admitting your defence; and to this purpose I do assure your Lordship that my brother *Francis Bacon*, who is to wise to be abused, though he be both reserved more then is needfull: yet in generality he hath ever constantly, and with Afleration affirmed unto me: that both those dayes, that at the Star-chamber, and that at my Lord keepers were won from the Queene meerly upon necessity, and point of honour against her own inclination. Thirdly, in the last proceedings I note three points which are directly significant, that her Majestie did expressly forbear any point which was irrecoverable or might make your Lordship in any degree incapable of the returne of her favour or might fixe any character indeleble of disgrace upon you, for she spared the publick places, which spared ignomine; she limited the charge precisely not to touch disloyalty, & no record remaineth to memory of the charge or sentence. Fourthly, the very distinction that was made of sequestration from the places of service in State, and leaving your Lordship the place of the Mr. of the Horie, do they in my understanding point at this, that her Majestie meant to use your Lordships attendance in Court while the exercise of other places stood suspended. Fifthly, I have heard & your Lordship knoweth better, that now since you were in your own custody: her Maiesty in *verbo regio*, and by his mouth to whom she counterh her royall grants and decrees, hath assured your Lordship she will forbid, and not suffer your ruine. Sixtly, as I have heard her Majestie to be a Prince of that *magnanimity*, that she will spare the service of a meaner then your Lordship, where it shall depend meerly upon her Choice and will.

Seventhly I hold it for a principle, that those diseases are hardest to cure, whereof the cause is obicure and these easiest whereof the cause is manifest: whereupon I conclude, that since it hath beene your error in your lownesse towards her Majestie which  
have



have preiudiced you; that your reforming, and conformity may restore you; may be *faber fortuna propria*. Lastly considering your Lordship is removed from dealing in causes of State, and left only to a place of attendance: Me thinks the ambition of any which can endure no Partners in State-matters may be so quenched, as they should not laboriously oppose themselves to your being in Court.

So as upon the whole matter I cannot find neither in her Majesties Person, nor in your own Person, nor in any third Person, neither in former Presidents, nor in your own case, any cause of peremptory dispaire,

Neither do I speak this, but that if her Majesty out of her resolution should design you to a private life, you should vpon the appointment be as willing to go in the Wildernesse, as into the Land of Promise.

Only I wish, that your Lordship will not preoccupate dispaire, but put trust, next to God, in her Majesties grace, and not be wanting to your self.

I know your Lordship may justly interpret, that this which I perswade may have some reference to my particular: because I may truly say, *testante non virebo*, for I am withered in my self. But *manebo* or *terebo*, I shall in some sort be, or hold out. But though your Lordships years and health, may expect return of grace and fortune, yet your eclipse for a while is an *ultimum vale*, to my fortune; and were it not that I desired hope to see my Brother established by her Majesty, as I think him well worthy for that he hath done and suffered, it were time J did take that course, from which J dissuaded your Lordship. Now in the mean time, I cannot chuse but perform those honest duties unto you, to whom I have been so deeply bound unto, &c.



*My Lord of Essex his Answer to Mr. Anthony Bacons Letter.*

Mr. Bacon,

**I** Thank you for your kind and carefull Letter, it perswadeth that which I wish strongly, and hope for weakly, that is, possibility of restitution to her Majesties favour; your Arguments that would cherish hope, turn into despair. You say the Queen never meant to call me to publick Centure, which sheweth her goodness, But you see I passed it, which sheweth others power. I believe most stedfastly, her Majesty never intended to bring my cause to a publick Sentence, and I believe as verily, that since the Sentence, She meant to restore me to attend upon her Majesties Person. But they that could use occasions, which it was not in me to let and amplifie occasions, and practise occasions, to represent to her Majesty a necessity to bring me to the one, can and will do the like to stop me from the other.

You say my errors were my prejudice, and therefore I can mend my self.

It is true: But they that know I can mend my self, and that if I ever recover the Queen, that I will never lose her again, will never suffer to obtain interest in her favour, And you say the Queen never forsook utterly, where she inwardly favoured. But I know not whether the Hour-glass of Time hath altered her. But sure I am the false Glass of others information must alter her, when I want access to plead mine own cause. I know I ought double infinitely to be her Majesties both *jure creationis*, for I am her Creature, and *jure redemptionis*, for I know she hath saved me from overthrow.

But for her first love, and for her last protection, and all her great benefits, I can but pray for her Majesty: and my endeavours is now to make my prayers for her, and for my self, better heard. For, thanks be to God; they that can make her Majesty believe I coun-  
terse



counterfeit with her, cannot make God believe / counterfeit with him.

And they which can let me from coming neer unto her, cannot let me from drawing neer to him, as I hope I do daily. For your Brother, I hold him an honest Gentleman, and wish him all good, much rather for your sake : your self I know hath suffered more for me, and with me, then any friend I have.

But I can but lament freely, as you see I do, and advise you not to do, as I do, that is despair : you know Letters what hurt they have done me, and therefore make sure of this. And yet I could not, as having no other pledge of my love, but communicate openly to you, the ease of my heart, and yours.

Your loving friend,

ROBERT ESSEX.



*A Letter to Mr. Secretary Cecill, after the defeating of the Spanish Forces in Ireland, inciting him to embrace the cares of reducing that Kingdom to civility, with some Reasons sent enclosed.*

**I**T may please your Lordship, as one that wisheth you all increase of honour, and as one that cannot leave to love the State, what interest soever I have, or may come to have in it ; and as one, that now (this dead vacation time) have some leisure, *ad aliud agendum*. I wil presume to propound unto you that which though you cannot but see, yet I know not whether you apprehend and esteem it in so high a degree, that is, for the best action of importation to your self, of sound honour and merit of her Majesty.

And this Crown without ventosity or popularity, that the riches of any occasion, or the ryde of any opportunity, can possible minister

nister or offer, and that is the causes of *Ireland*, if they be taken by the right handle. For if the wound be not ripped up again, &c. I think no Physitian will go on with much letting of blood, in *declanatione morbi*, but will intend to purge and corroborate: to which purpose I send you mine opinion (without labour of words) in the inclosed.

And sure I am, that if you shall enter into the matter, according to the verosity of your own spirit; nothing can make unto you a more gainfull return. For you shall make the Queens felicity compleat, which now as it is, is incomparable.

And for your self, you shall make your self as good a Patient as you are thought politique.

And to have no lesse generous ends, then dexterous delivery of your self towards your ends; and aswell to have true Arts and Grounds of Government, as the facility and felicity of Practise and Negotiation; and to be aswell seen in the periods, and tydes of estates, as in your own circle and way: then the which I suppose, nothing can be a better addition and accumulation of honour unto you.

This, I hope I may in privatnesse write, either as a Kinsman that may be bold, or as a Scholar that hath liberty of discourse, without committing any absurdity: if not, I pray your honour to believe, I ever loved her Majesty and the State, and now love your self.

And there is never any vehement love without some absurdity: as the Spaniard well saith, *Desuorio con la calentura*: So desiring your Honours pardon, I ever continue.

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*Considerations touching the Queens service in Ireland,*

**T**He reduction of the Country as well to civility and justice, as to obedience and peace; which thing, as the affairs now stand I hold to be inseparable, consisteth of four points.

1. The extinguishing of the Reliques of War,
2. The recovery of the hearts of the People.

3. The



3. The removing of the rootes and occasions of new troubles.

4. Plantations and Buildings.

For the first, concerning the places, times and perticularities of further prosecution in Fact, I leave it to the opinion of men of War, onely the difficulty is to distinguish and discern, the prepositions which shall bee according to the ends of the state here: that is small, and summary towards the extirpation of the troubles from these, which though they pretend the publique end, yet may refer indeed to the more private, and compendous ends of the Councell there; or other perticuler Governours or Captaines; but still as I touch in my Letter, I do think much letting Blood in *declinatione morbi*, is against Method of Cure, and that it will but exasperate necessity and dispair, and percase discover the hollows of that which is done already, which now blazeth to the best shew. For *Taglaes*, and proscriptions of two or three principall Rebels, they are no doubt *Iure gentium* lawfull in *Italie*, usually practised upon the Bandelty, best in season when a side goeth down, and may do good into kinds, the one, if they take effect, the other in the distrust, which followeth amongst the Rebels themselves; but of all other points to my understanding, the most effectuall is the expressing or impressing of the designe of this state; upon that miserable, & desolate Kingdom, Containing the same betwene these two Lists or Boundaries, the one that the Queen seeketh not an extirpation of the people but reduction, & that now she hath established them, by her royall power, & arms, according to the necessity of the occasion, her Majestie taketh no pleasure in the effusion of Blood, or displanting of ancient generations; the other that her Majesties princely care is principally, and intentionably bent upon that action of Ireland & that she seeketh not so much the ease of charge, as the royall performance of her office of protection, and reclaim of these her subjects, & in a word, that the case is altered as far as may stand with the honour of the time past, which it is easie to reconcile, as in my last note I shewed, & again, I do repeat that if her Majesties designs be to reduce wild & barbarous people to civility, & justice, as well as to rebels to obedience, it maketh weakness true christianity, & conditions turn graces, & so hath a fineness in turning civility upon point of honour which is agreable to the honour of these times.

H

And

And besides if her Majesty shall sodainly abate the Lifts of her forces, and shall do nothing to Countervaille it in point of reputation of a publique proceeding, I doubt things may too soon fall back into the state they were in. Next to this, adding reputation to the cause by imprinting an opinion, of her Majesties care, and intention upon this action, is the taking away of reputation from the contrary side, by cutting off the opinion and expectation of forraign Succours, to which purpose this enterprize of Algiers if it hold according to the advertisement. And if it be not wrapped up in the period of this Sommer seemeth to be an opportunity *Calitus Demissa.*

And to the same purpose nothing can be more fit then a treaty, or shadow of a treaty of a peace with Spain, which me thinks should be in our power at least *Rumore tenui*, to the deluding of as wise people as the Irish.

Lastly, for this point that the Ancients called *Potestas factum reddendi ad Sanctitatem*. And which is but a mockery when the enemy is strong or proud, but effectual in his declination, that is, a Liberrall proclamation of grace, and pardon to such as shall submit, and come within a time prefixed of, of some further reward to such as shall bring others in. That our sword may be sharpened against others, is a matter of good experience, and now I thinke, will come in time, And percase, though I wish the exclusions of such a pardon exceeding few, yet it will not be safe to continue some of them in their strengths. But to translate them and their generation into England, and give them recompence, and satisfaction here, for their possessions there; As the King of Spaine did by divers families of Portugall, to the effecting of all the points aforesaid, And likewise these which fall within the divisions following, nothing can be in priority, either of time or matter precedent; to the sending of some Commission of the continuance. *Ad res inspiciendas et componendas*, for it must be a very significant demonstration of her Majesties care of that Kingdome.

A credence to any that shall come in, and submit a Bridell to any that have their fortunes there, and shall apply their propositions to private ends, and an evidence that her Majesties politique Course is without neglect or respiration, and it hath bene



## BACONS REMAINES.

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beene the wisdomes of the best examples of government towards the recovery of the hearts of the people. There be but three things in *Natura rerum*.

{ Religion.  
Justice and protection.  
Obligation and reward.

For Religion, to speak first of piety, and then of policy, All Divines do agree, that if Conscience be to be enforced at all (where they differ) yet two things must proceed out of their enforcement, the one means of justification, and the other of operation, Neither of which they have yet had. Besides, till they be more like reasonable men, then they yet are, their society were rather scandalous to true Religion then otherwise, as Pearles cast before Swine; For till they be cleansed from their Blood, Incontinency, and theft, &c. which are now not the lapses of particular persons: but the very Laws of the Nation, They are incompatible with religion, refused with policie, there is no doubt but to wraſtle with them now, is directly opposite to their reclaiming, and cannot but continue their Alienation of, made from this government; Besides one of the principal pretences, where, by the heads of the rebellion have prevailed, both with the people, and with the forraigner, hath beene the defence of the Catholique religion, And it is that likewise hath made the forraigner reciprocally more plausible with the Rebells.

Therefore a tolleration of religion for a time not definite, except it be in some principall townes, and precincts, after the manner of some French edicts seemeth to me to be a matter, warrantable by religion, and in policy of absolute necessity, and the hesitation in this point I feare hath beene a greater casting back of the affairs there, Neither if any English papist, or Recusant, shall for liberty of his Conscience transfer person, familie, and fortunes thither, do I hold it a matter of Danger, but expedient to draw an undertaking, and to further population, Neither if Rome will cosen it self by conceiving it may be some degree to the like tolleration in England, do I hold it a matter of any moment, but rather a good mean to take off the sciences and eagernesse of the humours of Rome, and to stay further excommunications and interdictions

interdictions of *Ireland*; but there would go hand in hand with this same course of advantage Religion. Indeed, where the people is capable thereof, is the sending over of some good Preachers, especially of that sort which are vehement and zealous perswaders, and not Scholasticall, to be resident in the principall Towns, allowing them some stipend out of her Majesties Revenues, as her Majesty hath most religiously and graciously done in *Lancashire*, and the great recontinuing and replenishing the Colledge begun at *Dublin*, the placing of good men to be Bishops, the taking care of the versions of Bibles, Catechisms, and other books of instruction, into the Irish language, and the like Religious courtes, both for the honour of God, and for the avoiding of scandall, and in satisfaction here, by a toleration of Religion there. For instance, the Barbarism and desolation of the Country considered, it is not possible they should find any sweetnesse at all of it (which hath been the errour of times past, formal and fetched far off from the State, because it will require running up and down for proces of polling and exactions by fees, and many other delayes and charges: and therefore, there must be an inttrim, in which the justice must be only summary; the rather, because it is fit and safe for a time, the Country do participate of a Marshal Government: and therefore I could wish in every principall town or place of habitation, there were a Captain or Governour, and a Judge, such as Recorders and learned Stewards are here in Corporations, who may have a Prerogative Commission to hear and determine, *Secundum sanam discretionem*, and as near as may be to the Customs and Laws of *England*, and that by Bill or Plaint, without original Writ, reserving from their sentence matter of Free-hold and inheritance to be determined before a superiour Judge itenerant, and both sentences, as well the Bayliwick Judge, as the itenerant, to be reversed, if cause be, before the Councel of the Prince to be established with fit informations.

For obligation and reward, it is true no doubt, which was anciently said that a State is contained in two words, *Præmiū* and *pæna*, and I am perswaded if a peny in the pound which hath been spent in *pæna*. For this kind of War is but *pæna*, a chastisement of Rebels without other fruit or emolument of this State, had beene  
spent



spent in *præmio*, that is, in rewarding, things had never grown to this extremity. But to speak forwards, the keeping of the principall Irish persons in restraints of contentment, and without particular complaint; and generally the carrying of an even course between the English and the Irish, whether it be in competition, or whether it be controversie, as if they were one Nation, without the same partiall course that hath been held by the Governours and Councellours that some have favoured the Irish, and some contrary, is one of the best Medicines of that State.

And as for the points of governing their Nobility as well in this Court, as there of Knighthood, if education of their Children there, and the like points of comfort and ailurement, they are things which fall into every mans consideration. For the extirpating of the seeds of trouble, I suppose the main roots are but three.

The first, the ambition and absolutenesse of the chief of the Families and Sects.

Secondly, the licentious idlenesse of their Kerns and Souldiers that ly upon the Country by Seises, and such oppressions.

And the third, the barbarous customs in habit of apparel, in these Poets or Heraulds, that inchant them in savage manners, and sundry other such dregs of Barbarism & Rebellion, which by a number of politicke Statutes of *Ireland*, meet to be put in execution, are already forbidden, unto which such additions may be made, as the present time requireth. But the deducing of this Barbarism requireth a more particular notice of the state and manners there, than falls within my compass. For Plantations and Buildings I do find it strange, that in the last Plot for the population of *Munster*, there were limitations how much in Demeasnes, and how much in Farm and Tenantry, how many Buildings should be erected, how many Irish in mixture should be admitted; but no restraint that they might not build Sparsim at their pleasure, much lesse any condition, that they should make places fortified and defensible.

The which was too much securenesse to my understanding: so as for this last point, of Plantations, and Buildings, there be two considerations which I hold most materiall, the one of quickning; the other for assuring.

The first is, that choice be made of such persons for the Government of Towns and Places, and such Undertakers be produced, as be men gracious and well-beloved, and are like to be well followed; wherein for *Munster*, it may well be, because it is not *res integra*; but that the former Undertakers stand interested, there will be some difficulty.

But surely, in mine opinion, either by agreeing with them, or by over-ruling them by a Parliament in *Ireland*, which in this course of a politick proceeding, infinite occasions will require speedily to be held: it will be fit to supply fit qualified Persons for undertakers.

The other, that it be not best, as heretofore, to the pleasure of the undertakers and adventurers, where, and how to build and plant, but that they do according to a prescript, or formulary.

For first, the places both Maritime, and in Land, which are fittest for Colonies and Garisons, as well for doubt of Forraigners, as for keeping the Country in Bridell, would be found surveyed, and resolved upon; and then, that the Pattenties be tyed, to build on those places only, and to fortifie, as shall be thought convenient.

And lastly, it followeth of course, in Countries of new Populations, to invite, and provoke inhabitants, by ample Liberties and Charter.



*A Letter of recommendation of his service to the Earl of Northampton, a few days before Queen Elizabeths death.*

*May it please your good Lordship,*

**A**S the time of the sowing of a Seed is known, but the time of coming up and disclosing is casual, or according to the Season: So I am witness to my self, that there hath been covered in my mind a long time, a Seed of affection and zeal towards  
your



your Lordship, sown by the estimation of your vertues, and your particular honour and favour to my Brother deceased, and to my self, which Seed still springing, now bursteth forth into this possession.

And to be plain with your Lordship, it is very true, and no winds nor noises of evill matters can blow this out of my head and heart, that your great capacity and love towards Studies and contemplations of an higher and worthier nature then popular, a matter rare in the World, and in a person of your Lordships quality, almost singular, is to me a great and chief motive, to draw my affection and admiration towards you.

And therefore, good my Lord, if I may be of any use to your Lordship, by my hand, tongue, pen, means, or friends, I humbly pray your Lordship to hold me your own, and therewithall not to do so much disadvantage to my good mind, as to conceive this my commendation of my humble service proceedeth out of any straights of my occasions; but meerly out of an election, and indeed the fulnesse of my heart: and so wishing your Lordship all prosperity, I continue.



*A Letter of offer of his service to his Majesty upon his first coming in.*

*May it please your most excellent Majesty,*

**I**T is observed upon a place in the Canticles, by some, *Ego sum Flor Campi & Lillium Convallium*, it is not said *Ego sum Flor horti & Lillium Montinum*, because the Majesty of that person is not inclosed for a few, nor appropriated to the great.

And yet notwithstanding, this Royall vertue of access, which nature and judgment have planted in your Majesties mind, as Penall of all therest, could not of it self (my imperfections considered.

dered) have animated me to have made oblation of my self immediately to your Majesty, had it not been joyned with a habite of like liberty, which I enjoyed with my late dear Sovereign Mistressse, a Prince happy in all things, but most happy in such a Successour.

And yet further and more nearly, I was not a little encouraged not only upon a supposall that unto your Majesties eares, open to the Ayr of all Vertues, there might have come some small breath of the good memory of my Father, so long a principall Councillour in your Kingdom; but also by the particular knowledge of the infinite devotion, and incessant endeavours beyond the strength of his body, and the nature of the times, which appeared in my good Brother towards your Majesties service, and near on your Majesties part through your singular benignity, by many most gracious and lively significations and favours, accepted and acknowledged beyond the merit of any thing he could effect.

All which endeavours and duties for the most part, were common to my self with him, though by design between Brethren dissembled.

And therefore, most high and mighty King, my most deere and dread Sovereign Lord, since now the corner stone is laid of the mightiest Monarch in Europe; and that God above, who is noted to have a mighty hand in bridling the Flouds and Fluctuations of the Seas, and of Peoples hearts, hath by the miraculous and universall consent (the more strange, because it proceedeth from such diversity of causes) in your coming, in giving a sign and token what he intendeth in the continuance, I think there is no Subject of your Majesties who leaveth this Island, and is not hollow and unworthy, whose heart is not set on fire, not only to bring you Peace-offerings, to make you propitious; but to sacrifice himselfe a burnt offering to your Majesties service: amongst which number, no mans fire shall be more pure and fervent. But how farre forth it shall blaze out, that resteth in your Majesties employment.

For, since your fortune in the greatnesse thereof, hath for a time debarr'd your Majesty of the fruitly vertue, which one calleth the prin-



principall, *Principiis est voritus maxima, &c.* Because your Majesty hath many of yours which are unknown unto you, I must leave all to the tryall of further time, and thirsting after the happinesse of kissing your Royall hand, continue ever, &c.



*A Letter to Mr. Fauls in Scotland, upon the entrance of  
his Majesties Reign.*

S I R,

**T**He occasion awaketh in me a remembrance of the constant and mutuall good offices which passed between my good Brother and your self; whereunto, as you know I was not altogether a stranger, though the nature of the time and design betweene us Brethren made me more reserved: But well do I bear in mind the great opinion which my Brother (whose judgment I much reverence) would often expresse to me of your extraordinary sufficiency, dexterity, and temper, which he found in you, in the business and service of the King our Sovereign Lord, This latter bred in me an election, as the former gave an inducement for me to make this signification of my desire, of a mutuall entertainment of my good affection, and correspondence between us, hoping both that some good effect may result of it towards the Kings service, and that for our particulars, though occasion give you the precedency of furthering my being, known by good note to the King: So wee shall have some means given to requite your favours, and verifie your commendations: And so with my loving commendation good Mr. Fowles, I leave you to Gods goodnesse.

*From Grays-Inne this 25. of  
March.*



*A Letter of commending his love to the Lord of Kinlosse  
upon his Majesties entrance.*

*My Lord,*

**T**He present occasion awaketh in me a remembrance of the constant amity, and mutuall good offices which passed between my Brother deceased, and your Lordship, whereunto I was lesse strange then in respect of the time, I had reason to pretend, and withall, I call to mind the great opinion which my Brother, who seldom failed in judgment of person, would often expresse to me of your Lordships great wisdom and soundnesse, both in head and heart, towards the service of our Lord the Sovereigne King.

The one of those hath bred in me an election, and the other a confidence to addresse my good will, and sincere affection to your Lordship, not doubting, in regard that my course of life hath wrought me not to be altogether unseene in the matters of the Kingdom, that I may be in some use both in point of service to the King, and in your Lordships particular.

And on the other side, I will not omit, to desire humbly your Lordships favour, in furthering a good conceit and impression of my most humble duty and true zeal towards the King, to whose Majesty words cannot make me known, neither mine own, nor others. But time will, to no disadvantage of any, that shall fore-run his Majesties experience, by their humanity and commendations. And so I commend your good Lordship to Gods providence and protection.

*From Grays-Inns, &c.*



*A Letter commending his love and occasions to Sir Tho: Challenor in Scotland upon his Majesties entrance.*

SIR.

FOR our present affaires, I am assured you conceive no insatisfaction; for you know my mind, and you know my meanes, which now the aptnesse of the time, caused by this blessed consent, and peace will increase, and so our agreement according to your time be observed; for the present, according to the Roman Adage that one cluster of grapes ripeneth best against another; so I know you hold me not unworthy whose mutuall friendship you should cherrish, And I for my part conceive good hope that you are like to be come an acceptable servant to the King our Mr. not so much for any way made, which in my judgement will make no great difference; as for the stuffe, and sufficiency which I know to be in you, and whereof I know his Majesty may reap great service, and thereof my generall request is that according to that industrious vivacitie which you use towards your friend, you will further his Majesties good conceipt, and inclination towards one, to whom words cannot make me known, neither my own, nor others, but time will, to no disadvantage of any that shall fore-runne his Majesties experience by their testimony, and commendation, & though occasion give you the precedencie of doing me this speciall good office yet I hope no long time will intercede, before I shall have some means to requite your favour, and acquite your report, more perticulerly, having thought good to make Oblation of my most humble service to his Majesty by a few lines I do desire your loving care, and helpe by your selfe, or such means as I refer to your discretions; to deliver, & present this to his Majesties hands, of which Letter I send you a Coppy; that you may know what you carry, and may take of Mr. Mathews, the Letter it selfe, if you be pleased to undertake the delivery.

Lastly, I do commend to your self, and to such your courtesies as occasion may require this Gent. Mr. Mathews eldest Sonne to my Lord Bishop of Durham, and my very good friend, assuring you that any courtesie that you shall use towards him, you shall use to a worthy young gent, and one I know, whose acquaintance you will much esteeme, and so I ever continue.



*A Letter to Mr. Davies, then goneto the King at his  
first entrance.*

Mr. Davies,

**T**Hough you went on the suddain yet you could not go before you had spoken with your self to the purpose whereof I will now write. And therefore, I know not, but that it was altogether needlesse, save that I meant to shew you, that J was not asleepe. Besides, J commend my self to your love, and to the well using of my name, as in reposing and answering for me, if there be any biting or bibbling at it in that place, as in impressing a good opinion of me, chiefly in the King of whose favour, I make my selfe comfortable assurance, as otherwise in that Court; and not only, but generally to perform to me all the good offices, which the vivacity of your wit can suggest to your mind; to be performed to one, in whose affection you have so great sympathy, and in whose fortune, you have so great interest: So desiring you to be good to concealed Poets, I continue.

*Yours, &c.*

*A Letter to Mr. Faules, 28. March, 1603.*

Mr. Faules,

**I**Did write to you yesterday by Mr. Lake, who was dispatched hence from their Lordships, with a Letter of revivour of those sparks of acquaintance between us in my Brothers time, and now upon the same case, finding so fit a messenger. I could not faile to salute you, hoping it will fall out so happily, as that you shall be one of the Kings servants, which his Majesty will apply here about us, where I hope to have some means not to be barren in friendship towards you. We all thirst for the Kings coming, accounting all this but as the dawning of the day, before the rising of the  
the



the Sun, till we have his presence. And though his Majesty must be now *Ianus Byfrons*, to have a face to *Scotland*, as well as to *England*, yet *Quod nunc instat agendum*. The expectation is here, that he will come in state, and not in strength: So for this time, I commend you to Gods goodnesse, and remain

*Yours, &c.*



*A Letter to Doctor Morrison, a Scottish Physitian upon his Majesties coming in.*

*Mr, Doctor Morrison;*

**I** Have thought good by this my Letter, to renew this my ancient acquaintance, which hath passed between us, signifying my good mind to you, to perform to you any good office, for your particular, and my expectation; and a firm assurance on the like on your part towards me, wherein, I confesse you may have the start of me, because occasion hath given you the precedency in investing you with opportunity to use my name well, and by your loving testimony to further a good opinion of me in his Majesty; and the Court.

But I hope my experience of matters here, will, with the light of his Majesties favour, enable me speedily both to require your kindnesse, and to acquit and make good your testimony and report. So not doubting to see you here with his Majesty, considering that it belongeth to your Art to feel pulses. And I assure you, *Galen* doth not set down greater variety of pules, then do vent here in mens hearts. I wish you all prosperity, and remain

*Yours, &c.*

*From my Chamber at Gray-Iune, &c.*



*A Letter to Mr. Robert Kenney upon the Death of Queen Elizabeth.*

Mr. Kenney,

**T**His alteration is so great, as you might justly conceive some readiness of my affection towards you, if you should hear nothing from me, I living in this place; it is in vain to tell you with what wonderfull skill and calm this wheel is turnd round, which whether it be a remnant of her felicity that is gone, or a fruit of his reputation that is coming, I will not determine, for I cannot but divide my self between her memory and his name; yet wee account it but as a fair morning before Sun-rising, before his Majesties presence; though for my part, I see not whence any weather should arise, the Papists are conceived with fear enough, and hope too much; the French is thought to turn his practises, upon procuring some disturbance in *Scotland*, where Crowns may doe wonders. But this day is so welcome to that Nation, and the time so short, as I do not fear the effect. My Lord of *Southampton* expecteth release by the next dispatch, and is already much visited, and much well-wished. There is continuall posting by men of good quality towards the King; the rather, I think, because this Spring time its but a kind of sport: it is hoped, that as the State here have performed the parts of good Attornies, to deliver the King quiet possession of his Kingdoms, so the King will re-deliver them quiet possession of their places, rather filling places void, then removing men placed.





*A Letter to my Lord of Northumberland, mentioning a  
Proclamation drawn for the King at his  
entrance.*

*It may please your good Lordship ;*

**I** Do hold it a thing formall and necessary for the King to fore-  
run his coming be it never so speedy, with some gracious De-  
claration, for the cherishing, entertaining, and preparing of mens  
affections ; for which purpose, I have conceived a draught, it be-  
ing a thing familiar to me in my Mistresse her times, to have my  
Pen used in politick Writings of satisfaction, the use of this may  
be of two sorts.

First properly, if your Lordship think convenient to shew the  
King any such draught, because the veins and pulses of this State  
cannot but be best known here ; which if your Lordship should  
do, then I would desire your Lordship to withdraw my name, and  
only signifie, that you gave some heads of direction of such a mat-  
ter, to one of whose stile and pen, you had some opinion.

The other collaterall, that though your Lordship make no other  
use of it ; yet it is a kind of portraiture of that which I think wor-  
thy to be advised to the King, to expresse himself according to  
those points, which are therein conceived, and perhaps more com-  
pendious and significant , then if J had set them down in Ar-  
ticles

I would have attended your Lordship, but for some little Phy-  
sick I took ; to morrow morning I will wait upon you : So I ever  
continue, &c.



*A Letter unto my Lord of Southampton, upon the Kings  
coming in.*

*It may please your Lordship,*  
**I** Would have been very glad to have presented my humble service to your Lordship by my attendance, if I could have foreseen that it should not have been displeasing unto you; and therefore, because I would commit no error, I chose to write, assuring your Lordship, how credible soever, yet it is as true, as a thing that God knoweth, that this great change in me, hath wrought no other change towards your Lordship, then this, that I may safely be now, that which I was truly before. And so craving no other pardon, then for troubling you with this letter, I do not now begin to be, but continue to be,

*Your Lordships humble, and much devoted,*

FRAN. BACON.



*A Letter to the Lord of Northumberland, after he had  
been with the King.*

*It may please your Lordship,*

**I** Would not have lost this journey, and yet I have not that I went for: For I have had no private conference to purpose, with the King; no more hath almost any other English. For the speech his Majesty admitteth with some Noble men, is rather matter of grace, then matter of business. With the Attorney hee spoke, being urged by the Treasurer of Scotland, but no more then need



needes must; after I had received his Majesties first welcome, and was promised private access, yet not knowing what matter of service your Lordships Treasurer carried; (for I saw it not,) and knowing that privinesse in advertisement is much, I chose rather to deliver it to Sir *Thomas Horeskins*, then to coole it in my hands; upon expectation of access. your Lordship shall find a Prince the furtherest from vain-glory that may be. And rather like a Prince of the ancient form, then of the latter time, his speeches swift, and curtisie. And in the full dialect of his Nation, and in speech of buisnesse short, in speech of discourie large, he affecteth popularity, by gracing such as he hath heard to be popular and not by any fashions of his owne, he is thought somewhat generall of his favours, and his vertue of access is rather, because he is much abroad, and in presse, then that he giveth easie audience he hastneth to a mixture of both Kingdomes, and Nations, taster perhaps then pollicie will beare. I told your Lordship once before my opinion that we thought his Majesty rather asked counsell of the time past, then of the time to come, but it is yet early to be found in any settled opinion: for other perticularities I referre conference, having in those generalis gone further in to tender an Argument, then I would have done, were not the Bearer hereof so assured, So I continue &c.



*A Letter to the Earle of Salisbury, touching the Solicitours place,  
at what times he stood but in doubtfull termes of favour  
with his Lordship.*

*It May please your Lordship,*

**I** Am not privy to my selfe, of any such ill deserving towards your Lordship, as that I should think it any impudent thing to be a suitor unto your favour in a reasonable matter, your Lordship being to me, as with your good favour you cannot cease to be: but rather it were a simple, and arrogant part in me to forbear it, it is thought Mr. *Attorney* shall be cheif justice of the  
K common

Common place in case Mr. Sollicitour rise. I would be glad now at last to be Sollicitour, Chiefly because I think it will increase my practise wherein God blessing me a few yeares, I may amend my state, and so after fall to my studies, and ease, whereof the one is requisite for my Body, and the other serveth to my mind, wherein if I shall find your Lordships favovr I shall be more happy then I have been, which may make me also more wise, I have small store of meanes about the King, and to sue my selfe is not fit, and therefore I shall leave it to God, his Majesty, and your Lordship; for I must still be next the door, I thanke God in these transitory things, I am well resolved: So beseeching your Lordship not to think this Letter the lesse humble because it is plain I rest.



*A Letter to the Earl of Salisbury, upon sending him one of his  
Bookes of advancement of Learning.*

*It may please your good Lordship,*

**I** Present your Lordship with a work of my vacant time, which if it had been more, the work had been better; it appertaineth to your Lordship, Besides, my particluar respect, in some propriety, in regard you be a great Governour in the Province of Learning; and that which is more, you have added to your place affection towards Learning, and to your affection judgment: of which, the last I could be content were for the time lesse, that you might the lesse exquisitly censure that which I offer unto you. But sure I am, the Argument is good, if it had lighted on a good Author. But I shall content my self, to awake better Spirits, like a Bell-ringer, which is first up to call others to Church: So with my humble desire of your Lordships good acceptance, I remain

*Yours, &c.*





*A Letter to the Lord Treasurer Buckhurst, upon the like  
Argument.*

*May it please your Lordship.*

**I** Have finished an argument touching the advancement of Learning which I have dedicated to his Majesty the most learned of a Sovereign, temporall Prince, that time hath known; and upon reason not unlike, I humbly present one of them Books to your Lordship, not only as a Chancellour of the University: but as one that was excellently bred, in all learning which I have ever noted to shine in all your speeches, and behaviour, and therefore your Lordship will yeeld a gracious aspect to your first lover, and take pleasure in the adorning of that, wherewith your selfe is so much adorned, and so humbly desiring your favourable acceptation thereof, with signification of humble Duty to remaine, &c.

*yours, &c.*



*A Letter of the like argument to the Lord Chauncellour  
Egerton.*

*May it please your good Lordship.*

**I** Humbly present your Lordship with a worke, wherein as you have much commandement over the Author, so your Lordship hath also great interest in the argument; for to speak without flattery few have the like use of Learning, or like judgement in Learning, as I have observed in your Lordship, hath beene a great planter of learning, not onely in these places in the Church, which have been in your own gift: but also in your commendatory vote, no man hath more constantly held *detur digniori*, and therefore both your Lordship is beholding to learning, and your

K 2

Lordship

Lordship which maketh me presume with good assurance that your Lordship will accept well of these my labours, the rather because your Lordship in private speech, hath often begun to me in expressing your admiration of His Majesties learning, to whom I have dedicated this work, and whose vertue, and perfection in that kind did chiefly move me to a work of this nature, and so with significat ion of my humble duty, and affection towards your Lordship, I remaine.



*A Letter of expostulation to the Attourney Generall Sir  
Edward Cook.*

*Mr. Attourney.*

I Thought best, once for all, to let you know in plainnesse what I finde of you, and what you shall find of me, to take to your selfe a liberty to disgrace and disable my law, my experience, my discretion, what it please you. I pray think of me I am one that know, both my own wants, and other mens: and it may be perchance that mine may amend, when others stand at a stay, and surely I may not endure in publique place to be wronged without repelling, the same to my best advantage, to right my self, you are great, & therefore have the more enyours, which would be glad to have you paid at anothers Cost, since the time I missed the Sollicitours place (the rather I think because your meanes) I cannot expect that you or I shall ever serve as Attourney, & Sollitor but either to serve with another upon your remove or to step in to some other course: so as I am more free then ever I was from any occasion of unworthy conforming my self more then generall good means or our perticular good usage shall provoke & if you had not beene short sighted in your owne fortune as I thinke you might have had more use of me; but that tide is past I write not this to shew my friends what a brave letter I have writ to Mr. Attorney I have none of those humours: but that I have written, is to a good end, that is, to the more decent carriage of a Mrs. service, and to a perticular better understanding out of another.

This



This Letter if it shall be answered by you in deed, & not in word, I suppose it will not be worse for us both, else it is but a few lines lost, which for a much smaller matter I would adventure, So this being to your self I for my part rest.

*A Letter to my Lord of Salisbury touching the Solicitors place.*

*It may please your good Lordship.*

**I** Am not ignorant how mean a thing I stand, for desiring to come into the Solicitors place; for I know well, it is not the thing it hath been, time having wrought alteration, both in the profession, and in the speciall place; yet because I thinke it would encrease my practise, & that it may satisfie my friends, & because I have beene voiced to it I would be glad it were done, wherein I may say to your Lordship in the confidence of your poor Kinsman and of a man by you advanced. *Tu idem fer opem qui spem dedisti*; for I am sure it was not possible for a man living to have received from any other more significant, & comfortable words of hope, your Lordship being pleased to tell me during the course of my last service that you would raise me, & that when you were resolved to raise a man you were more carefull of him then himself, & that what you had done for me in my marriage, was a benefit to me but of no use to your Lordship; & therefore I might assure myself you would not leave me therewith many like speeches, which I know well my duty, the to take any other hold of, then the hold of a thankfull remembrance & I know & all the world knoweth that your Lordship is no dealer of holy water, but noble, & really, & on my part I am on a sure ground that I have committed nothing that may deserve any alteration; and if I cannot observe you as I would, your Lordship will impute it to my want of experience, which I shall gather better when I am once settled; and therefore, my hope is, your Lordship will finish a good work, and consider that time groweth precious, and that I am now, *vergen-  
tibus annis*; and although I know your for use is not to need an hundred such as I am, yet I shall ever be ready to give you my best and first fruits, and to supply as much as in me lieth a worthinesse by thankfulness.

A



*A Letter to the Lord Chancellor of the like Argument.*

*It May please your good Lordship.*

**A**S I conceived it to be a resolution both with his Majesty, and among your Lordships of his Councell that I should be placed Sollicitour, and the Sollicitour removed to be the Kings Sergeant, so I most humbly thank your Lordships, furtherance, and forwardnesse therein, your Lordship being the man that first devised the mean, wherefore my humble request unto your Lordship is, that you would set in with some strength to finish this your work, which assure your Lordship, I desire the rather because being placed I hope by for many favours, to be able to do you some better service; for as I am, your Lordship cannot use mee nor scarcely indeed know me, not that I thinke I shall be able to do any greater matters: but certainly it will frame me to use a more industrious observance and application to such as I honour so much as I do your Lordship, and not I hope without some good offices which may deserve your thanks, And herewithall good my Lord I humbly pray your Lordship to consider that time groweth precious with me, and that a married man is seven yeares elder in his thoughts the first day, and therefore what a discomfortable thing it is for me to be unsettled still; for surely were it not that I thinke my self born to do my Sovereign service, and therefore in that station I will live and dy, otherwise for my own private comfort it were better for me that the King did blot me out of his Book, or that I should turne to endeavour to serve him in some other kind, then for me to stand thus at a stop, and to have that little reputation which by my industry I gather to be scattered and taken away by continuall disgraces, every new man comming above me, and sure I am I shall never have fair promises, and hope from all your Lordships; For I know not what service, saving that your Lordships all told me were good, and I would believe you in a much greater matter, and if it were nothing



thing else J hope the modesty of my suit deserveth somewhat ; For J know well the Sollicitours place is not as your Lordship left it, time working alteration somewhat in the profession, much more in that special place, and were it not to satisfie my wives friends, and to get my self out of being a Common gaze, and a speech, J protest before God I would never speak word for it. But to conclude as my honourable Lady was a mean to make me to change the name of another, So if it please you to help me as you said to change my owne name, I cannot be but more, and more bounden to you, and I am much deceived if your Lordship find not the King well inclined, as for my Lord of Salisbury forward and affectionate.



*A Letter to the King touching the Sollicitours place.*

*It may please your excellent Majesty.*

**H**OW honestly, ready I have beene, most gracious Sovereign, to do your Majesty humble service to the best of my power, and in manner beyond my power, as I now stand I am not so unfortunate; but your Majesty knoweth; for both in the Commis- sion of union, the labour whereof for men of my profession, rested most upon my hands, and this last Parliament in the Bill of the Subsidie, both Body and preamble, in the Bill of Attainders both *Tresham*, and the rest in the matter of purveiance in the Ecclesiasticall petitions, in the grievances, and the like, as I was ever carefull and not without good successe, sometimes to put forward that which was good, sometimes to keep back that which was good, sometimes to keep back that which was worse, So your Majesty was pleased kindly to accept of my service, and to say to me, such conflicts were the wars of Peace, and such victories the victories of Peace, and therefore such servants that obtained them were by Kings that raign in peace no lesse to be esteemed the conquerours in the Wars, in all which, neverthelesse I can challenge

challenge to my selfe our sufficiency: but that I was diligent, and reasonable happy to execute those directions which I received either immediately from your royall mouth or from my Lord of Salisbury at that time it pleased your Majesty, also to assure me, that upon the remove of the then Attourney I should not be forgotten: but be brought into ordinary place, and this was after confirmed unto me by many of my Lords, and towards the end of the last term the manner also in particular spoken of, that is, That Mr. Sollicitour should be made your Majesties Sergeant, and I Sollicitor; For so it was thought best to sort with both our gifts, and faculties for the good of our service, and of this resolution both Court and Country tooke knowledge; Neither was this my invention or project of mine own, but moved from my Lord, I think first from my Lord Chancellour, whereupon resting your Majesty well knoweth I never opened my mouth for the greater place, although I am sure, I had two circumstances that Mr. Attourney that now is could not alleadge: the one, nine years service of the Crown: the other, being couzen Germain to the Lord of Salisbury: for of my Fathers service I will not speak, but for the lesse place I conceive &c. But after this Mr. Attorney *Hubbard* was placed, I heard no more of my preferment, but it seemed to be at a stop to my great disgrace and discontentment. For ( Gracious Sovereign ) if still when the matters are stirred, another shall put in before me, your Majesty had need to work a miracle, or else I shall be a lame man to do you services. And therefore, my most humble suit unto your Majesty is, That this which seemed to me intended, may speedily be performed; and I hope my former service shall be but as beginnings to better, when I am better strengthened. For sure I am, no mans heart is fuller, I say not, but many may have greater hearts; but I say not fuller of love and duty towards your Majesty, and your children, as I hope time will manifest against envie and detraction, if any be. To conclude, I humbly crave pardon for my boldnesse.





*A Letter to the Earl of Salisbury, of courtesie upon a  
New-years guift.*

*It may please your good Lordship,*

**H**AVING no guift to present you within my degree proportion-  
able to my mind, I desire nevertheless to take the advan-  
tage of a Ceremony to expresse my self to your Lordship, it being  
the first time, I could make the like acknowledgmen<sup>t</sup> out of the  
person of a Suitor : wherefore, I most humbly pray your Lord-  
ship to think of me, that now it hath pleased you by many effe-  
ctuell and great benefits, to add the assurance and comfort of your  
love and favour to the preecedent disposition which was in me, to  
admire your vertue and merit. I do esteem whatsoever I have, or  
may have in this world, but as trash, in comparison of having the  
honour and happinesse to be a neer and well accepted Kinsman, to  
so rare and wor. by a Councillour, Governour, and Patrion. For  
having been a studious, if not a curious observer, as well of Anti-  
quity of Vertue, as of late Peace, I forbear to say to your Lord-  
ship what I find and conceive : but to another I would thinke to  
make my self believed.

But not to be tedious in that which may have the shew of a  
complement, I can but wish your Lordship many happy yeares,  
many more then your Father had : but even so many more, as  
we may need you more : So I remain,

*Tours, &c.*



*A second Letter to the Chancellour.*

*May it please your Lordship.*

**H**AVING finished an argument touching the advancement of  
learning which I have formerly dedicated to his Majesty, I  
L humbly

humbly presume (once more) to present one of them Books to your Lordship, not only as a Chancellor of the University: but as one that was excellently bred, in all learning which I have ever noted to shine in all your speeches, and behaviour, and therefore your Lordship will yeeld a gracious aspect to your first lover, and take pleasure in the adorning of that, wherewith your selfe is so much adorned, and so humbly desiring your favourable acceptation thereof, with signification of humble Duty to remaine.

*yours, &c.*



*Another Letter to the Lord Chancellor touching the former Argument.*

*My Lord,*

**A**S I conceived it to be a resolution both with his Majesty, and among your Lordships of his Councell that I should be placed Solicitor, and the Solicitor removed to be the Kings Sergeant, so I most humbly thank your Lordships furtherance, and forwardnesse therein, your Lordship being the man that first devised the mean, wherefore my humble request unto your Lordship is that you would set in with some strength to finish this your work, which assure your Lordship, I desire the rather, because being placed I hope by for many favours, to be able to do you some better service; for as I am, your Lordship cannot use mee nor scarcely indeed know me, nor that I think I shall be able to do any greater matters: but certainly it will frame me to use a more industrious observance and application to such as I honour so much as I do your Lordship, and not I hope without some good offices which may deserve your thanks. And herewith all good my Lord I humbly pray your Lordship to consider that time groweth precious with me, and that a married man is seven yeares elder in his thoughts the first day, and therefore what a discomfortable thing it is for me to be unsettled still, for surely were it not that I think my selfe born to do my Sovereign service,

and



and therefore in that station I will live and dy, other wise for my own private comfort it were better for me that the King did blot me out of his Book, or that I should turne to endeavour to serve him in some other kind, then for me to stand thus at a stop, and to have that little reputation which by my industry I gather to be scattered and taken away by continuall disgraces, every new man coming above me, and sure I am I shall never have fair promises, and hope from all your Lordships, For I know not what service, saving that your Lordships all told me were good, and I would believe you in a much greater matter, and if it were nothing else I hope the modesty of my suit deserveth somewhat. For I know well the Sollicitours place is not as your Lordship left it, time working alteration somewhat in the profession, much more in that special place, and were it not to satisfie my wives friends, and to get my self out of being a Common gaze, and a speech, I protest before God I would never speak word for it. But to conclude as my honourable Lady was a mean to make me to change the name of another So if it please you to help me as you said to change my owne name, I cannot be but more, and more bounden to you, and I am much deceived if your Lordship find not the King well inclined, So remaining,

Yours, &c.



*An expostulatory Letter to Sir Vincent Skinner.*

S I R,

I See that by your need esse delayes, this matter is growne to a new question, wherein for the matter it self, if it had beene stayed at the beginning my Lord Treasurer, and Mr. Chancelour, I should not so much have stood upon it, For the great and daily travails which I take in his Majesties service, either are rewarded in themselves, in that they are but my duty, or else may deserve a much greater matter: Neither can I think amisse of any man that in furtherance of the Kings benefit moved the doubt,

that knew not what warrant you had. But my wrong is, that you having had my Lord Treasurers, and Mr. Chancellours Warrant for paymen of above a moneth since, you I say, making your payments be like upon such differences, as are better known to your selfe then agreeable to due respect of his Majesties service, have declared it all this time. otherwise then I might have expected; either from our ancien acquaintance, or from that regard which one in your place may owe to one in mine: by occasion whereof there entueth unto me a great inconvenience, That now my name in a sort must be in question amongst you as if I were a man likely either to demand that which were unreasonable or to be denyed that which is reasonable; and this must be, because you can pleasure men at pleasure.

But this I leave with this, that it is the first matter wherein I had occasion to discern of your Lordship, which I see to fall to this, That whereas Mr. Chancellor the last time in my mans hearing, very honourably said, that he would not discontent any in my place, it seems you have no such occasion.

But my writing to you now, is to know of you where the stay now is, without being any more beholding to you, to whom indeed no man ought to be beholding in those cases in a right course, and so I bid you farewell.

*Tours, &c.*



*A Letter to Mr. Davies, His Majesties Attourney in Ireland.*

*Mr. Attourney,*

**I** Thank you for the Letter, and the discourse of this new accident you sent me, as things then appeared, I see manifestly the beginning of better or worse: but me thinks, it is first a tender of the better and worse following.

But upon refusal or difficult, I would have been glad to have seen you here; but I hope occasion reserveth our meeting for a season.



I would have more fruit of conference to require your Proclamation, which in my judgment is wisely and seriously penned. I send you another with us, which happened to be in my hands, when yours came. I would be glad to hear often from you, and be advertized how things passe, whereby, to have some occasion to think some good thought, though I can do little, at least it will be a continuance in exercise of friendship, which on my part remaineth encreased by that I hear of your service, and the good respects I find towards my self. And so I continue,

*Yours, &c.*



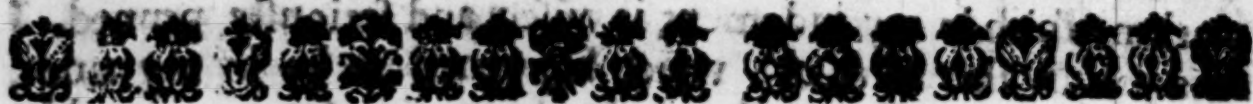
*A Letter to Mr. Pierce Secretary to the Lord Deputy of Ireland.*

*Mr. Pierce,*

I Am glad to hear of you as I do and for my part you shall find me ready to take any occasion to further your credit and pre-terment; and I dare assure you though I am no undertaker to prepare your way with my Lord of Salisbury for any good fortune which may befall you, You teach me to complain of business, whereby I write more briefly, & yet I am so unjust, as that which I alledge for my own excuse, I cannot admit for yours. For I must by expecting, exact your Letters with this fruit of your sufficiency as to understand how things passe in that Kingdome, and therefore, having begun, I pray continue.

This is not meerly curiosity, for I have ever (I know not by what instinct) wished well to that unpolished part of this Crown. And so with my very loving commendations, I remain.

*Yours, &c.*



*A Letter to Mr. Marry of the Kings Bed-Chamber.*

*Mr. Marry,*

**I**T is very true, that his Majesty most graciously at my humble request knighted the last Sunday my Brother in law, a forwardly young Gentleman; for which favour, I think my selfe more bound to his Majesty, then for the benefit of ten Knights. And to tell you truly, my meaning was not that the suit of this other Gentleman Mr. Temple, should have been moved in my name.

For I should have been unwilling to have moved his Majesty for more then one at once, though many times in his Majesties Courts of justice, if we move once for our friends, we are allowed to move again for our Fee.

But indeed my purpose was, that you might have been pleased to have moved it as for my self.

Nevertheless since it is so far gone, and that the Gentlemans friends are in some expectation of successe, I leave it to your kind regard what is further to be done, as willing to give satisfaction to those which have put me in trust, and loath on the other side to presse above good manners. And so with my loving commendations, I remain

*Yours, &c.*



*A Letter to my Lady Pagington, in answer of a Message by  
her sent.*

Madam,

**Y**OU shall with right good-will be made acquainted with any thing which concerneth your Daughters, if you bear a mind of love and concord; otherwise, you must be content to be a stranger



ger unto us. For I may not be so unwise as to suffer you to be an Author or occasion of dissension betweene your Daughters and their Husbands, having seen so much misery of that kind in your self.

And above all things I will turn back your kindnesse, in which you say you will receive my wife if she be cast off. For it is much more likely we have occasion to receive you being cast off, if you remember what is passed. But it is time to make an end of these follies. And you shall at this time pardon me this one fault of writing to you. For I meant to do it no more till you use me, and respect me as you ought. So wishing you better then it seemeth, you will draw upon your self, I rest.

*Yours, &c.*



*A Letter to Mr Matthews, imprisoned for Religion.*

Mr. Matthews,

**D**Oe not think me forgetfull or altered towards you: but if I should say that I should do you any good, I should make my power more then it is. I doe hear that which I am right sorry for, that you grow more impatient and busie then at first, which maketh me to fear the issue of that, which seemeth not to stand at a stay.

I my self am out of doubt, that you have been miserably abused when you were first seduced, and that which I, take in compassion, others may take in severity, I pray God that understands us all better then we understand one another continue you, as I hope he will at the least within the bounds of loyalty to his Majesty, and naturall piety towards your Country, and I entreat you much to meditate sometimes upon the extreame effect of Superstition in this last Powder Treason, fit to be tabled and pictured in the Tables of meditation as another Hell above the ground, and well justifying the Censure of the Heathen, that Superstition is far worse then Atheism, by how much it is lesse evill to have no opinion of God

God at all, then such as are impious towards his divine Majesty and goodnesse.

Good Mr. *Mathews*, receive your self back from these courses of perdition, and being willing to have written a great deale more I continue,

*Tours, &c*



*Sir Thomas Bodleys Letter to Sir Francis Bacon, about his  
Cogita & visa, wherein he declareth his opinion  
freely touching the same.*

S I R,

**A** S soon as the Term was ended, supposing your leisure was more then before, I was coming to thank you two or three times, rather chusing it by word then by letter, but I was still disappointed of my purpose, as I am at this present upon an urgent occasion, which doth ty me fast to *Fulham*, and hath made me now determine to impart my mind in writing.

I think you know I have read your *Cogita & visa*, which I protest I have done with great desire, reputing it a token of your singular love, that you joyned me with those your chiefest friends, to whom you would commend your first perusall of your draught. For which, I pray you give me leave to say but this unto you.

First, that if the depth of my affection to your person and spirit, to your works and your words, and to all your abilities, were as highly to be valued, as your affection is to me, it might walk with yours arme in arme, and claim your love by just desert. But there can be no comparison where our states are so uneven, and our means to demonstrate our affections so different; insomuch as for my own, I must leave it to be prized in the nature that it is, and you shall evermore find it most addicted to your worth.

As touching the subject of your Book, you have set a foot so many rare and noble speculations, as I cannot chuse but wonder (and  
I shall



I shall wonder at it ever) that your expence of time considered in your publike profession, which hath in a manner no acquaintance with any Scholarship or Learning, you should have culled out the quintessence, and sucked up the lap of the chiefest kind of Learning.

For howsoever, in some points you do vary altogether from that which is, and hath been ever the received Doctrine of our Schools, and was alwayes by the wisest, as still they have been deemed of all Nations and Ages adjudged the truest. Yet it is apparent, that in those very points, and in all your Proposals and Plots in that book, you shew your self a Master-Workman.

For my self, I must confesse, and I speak it *ingenuè*, that for the matter of learning I am not worthy to be reckoned in the number of Smatterers.

And yet because it may seem, that being willing to communicate your Treatise with your friends, you are likewise willing to listen to whatsoever I, or others can except against it. I must deliver unto you for my private opinion, that I am one of that crew that say there is, and wee professe a far greater hold-fast of certainty in your Sciences, then you by your Discourse will seeme to acknowledge.

For whereas, first you do object the ill successe and errors of Practitioners in Physick, you know as well they do proceed of the unrulinesse.

For not one of a hundred doth obey his Physitian, in observing his Cautels, or by mis-information of their owne indispositions.

For few are able in this kind to explicate themselves, or by reason their diseases are by nature incurable which is incident you know to many sorts of malladies, or for some other hid cause which cannot be discovered by course of conjecture, howbeit, I am full of this beliefe, that as phisick is ministred now a daies by phisitians it is much to be ascribed to their negligence or ignorance or other touch of my imperfection. that they speede no better in their practise, for few are found of that profession so well instructed in their Art, as they might by their receipts which their art doth afford, which though it be defective in regard of

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such

such perfection, yet for certain it doth flourish with admirable remedies, such as tract of time hath taught by experientiall events, and are the open high way to that principall knowledge that you recommend.

As for Alchimy and magick, some conclusions they have, that are worthy the preserving, but all their skill is so accompanied with subtilities, and guils, as both the Crafts, & Craftmasters are not onely despised, but named with derision, whereupon to make good your principall affection me thinks you should have drawne your examples, from that which is taught in the liberall sciences, not by picking out cases that happen very seldome, and may by all confession bee subject to reproof, but by controlling the generalls, and grounds, and eminent positions, and Aphorismes, which the greatest Artists, and Philosophers, have from time to time defended.

For it goeth for currant amongst all men of learning, that those kind of Arts which Clerks in times past did term *Quadravalis*, confirm their Propositions by infallible demonstrations.

And likewise in the trivials, such lessons and directions are delivered unto us, as will effect very near, or as much altogether, as every Faculty doth promise, now in case we should concur, to doe as you advise, which is to renounce our common Notions, and cancell all our Actions, Rules, and Tenents, and so to come Babes, *ad regnum natura*, as we are willed by Scriptures to come, *ad regnum caelorum*, there is nothing more certain in my understanding, then that it would instantly bring us to Barbarism, and after many thousand years, leave us more unprovided of theoricall furniture, then we are at this present, for that were indeed to become very Babes, or *Tabula rasa*, when we shall leave no impression of any former principles, but be driven to begin the world again, and to travell by tryals of Action and sense (which are your proofs by particulars) what to place in *intellectu*, for our generall conception, it being a maxime of all mens approving, in *intellectu*, *nihil esse quod non prius fuit in sensu*, and so in appearance it would befall us, that till *Platoes* year be come about, our insight of Learning would be of lesse reckoning then now it is accounted.

As for that which you inculcate, of a knowledge more excellent then



then now is among us, which experience might produce, if wee would but assay to extract it out of nature by particular approbations, it is no more upon the matter, but to incite us unto that, which without instigation by a naturall instinct men will practise of themselves; for it cannot in reason be otherwise thought, but that there are infinite Members in all parts of the World. For we may not in this case confine our cogitations within the bounds of Europe, which embrace the course that you purpose, with all the diligence and care that ability can perform, for every man is born with an appetite of knowledge, wherewith they cannot be so girted but still as in Dropies they thirst after more.

But yet why they should hearken to any such perswasion, as wholly to abolish those setted opinions, and generall Theores, to which they attained by their own and their Ancestors experience, I see nothing yet alledged to induce me to think it.

Moreover, I may speak as I should suppose with good probability, that if we should make a mentall survey what is like to be effected all the World over those five or sixe inventions which you have selected and imagine to be but of moderne standing, would make but a slender shew amongst so many hundreds of all kinds of natures which are daily brought to light by the enforcement of wit, or casuall event, and may be compared, or partly preferred above those that you have named.

But were it so here that all were admitted, that you can require for the augmentation of our knowledge, and that all our Theorems, and generall Positions were utterly extinguished with a new substitution of others in their places, what hope may we have of any benefit of Learning by this alteration.

Assuredly, as soon as the new are brought, with their additions by the inventors and their followers, by an interchangable course of natural things they will fall by degrees to be buried in oblivion, & so on continuance to perish out right, & that perchance upon the like to your present pretences, by proposall of some meanes to advance all our knowledge to an higher pitch of perfectnesse. For still the same defects that Antiquity found will recide in Mankind.

And therefore, other issues of their actions, devices, and studies are not to be expected, then is apparent by Records were in former times observed.

I remember here a Note which *Paterculus* made of the incomparable wits of the Grecians and Romans in their flourishing state, that there might be this reason of their notable downfall in their issue that came after; because by nature, *Quod summo studio petendum esse ascendit in summum difficilisq; in perfecto mora est*: insomuch, that men perceiving that they could go no further, being come to the top, they turned back again of their own accord, forsaking these Studies that are most in request, and betaking themselves to new endeavours as if the thing that they sought had been by prevention surprized by others.

So it fared in particular with the eloquence of that Age, that when their Successours found that hardly they could equall, or by no means excell the Predecessours, they began to neglect the study thereof, and both to write and speak for many hundred years in a rusticall manner, till this latter revolution brought the Wheele about again, by inflaming gallant spirits to give the onset afresh, with straining and striving to climbe unto the top and height of perfection, not in that gift onely, but in every other skill in any part of Learning.

For I do not hold it an erroneous conceit to think of every Science, that as now they are professed, so they have been before in all preceding Ages, though not alike in all places, nor at all times alike in one and the said place, but according to the changings and twinings of times, with a more exact and plaine, as with a more rude and obscure kind of teaching.

And if the question should be asked, what proof I have of it, I have the Doctrine of *Aristotle*, and of the deepest learned Clerks, of whom we have any means to take any notice, that as there is of other things so there is of Sciences, *Ortus & interius*, which is also the meaning, if I should expound it of *Nihil novum sub sole*, and is as well to be applyed, *ad facta*, as *ad dicta*, *ut nihil neq; dictum neq; factum quod non & dictum, & factum prius*. I have further for my warrant that famous complaint of *Solomon* to his Son, against the infinite making of Books in his time, of which in all congruity it must



must needs be understood that a great part were observations and instructions in all kind of literature, and of those there is not so much as one petty Pamphlet, only some parts of the Bible excepted remainig to Posterity.

As then there was not in like manner any footing to be found of millions of Authors that were long before *Solomon*, and yet wee must give credit to that which he affirmed, that whatsoever was then, or had been before, it could never be truly pronounced of it. Behold this is new.

Whereupon I must for my conclusion infer, seeing all the endeavours, study, and knowledge of Mankind, in whatsoever Art or Scierce, have ever bin the same, as there are at this present, though full of mutabilities, according to the changes and accidentall occasions of Ages and Countries, and Clerks dispositions, which can never be but subject to intencion and commission, both in their devices, and in their practises of their knowledge, if now we should accord in opinion with you.

First, to condemn our present knowledge of doubts and incertitudes, which you confirm but by averment without other force of argument and then to disclaim all our Aximes and Maximes, and generall assertions that are left by tradition from our Elders to us, which (for so it is to be intended) have passed all probations of the sharpest wits that ever were.

And lastly, to devise, being now become again as it were *Abecedarii*, by the frequent spelling of particulars, to come to the notice of the true generals, and so afresh to create new principles of Sciences, the end of all would be that when we shall be dispossessed of the learning which we have, and our consequent travails, will but ly he as in a Circle to conduct us to the place from whence we set forward, and bring us to the happinesse to be restored *in integrum*, which will require as many Ages as have marched before us to be perfectly achieved.

And this I write with no dislike of increasing our knowledge with new found devises, which is undoubtably a practise of high commendation, in regard of the Benefit they will yeeld for the present; that the world hath ever been, and will assuredly continue very full of such devisours, whose industry that way hath

beene very obltinate, and eminent that way, and hath produced strange effects, above the reach, and the hope of mens common capacitie, and yet our Notions and theorems have alwaies kept in grace both with them, and with the rarest that ever were named among the learned, by this you see to what boldnesse I am brought by your kindnesse, that if I seem to be too sawcy in this contradiction, it is the opinion that I hold of your Nobld disposition, and of the freedome in these cases that you will afford your special friend that hath induced me to do it, and though I my self like a Carriers horse cannot bank the beaten way in which I have beene trained, yet such is my Censure of your *Cogitata* that I must tell you to be plaine, you have very much wronged your self and the world, to smother such a treasure so long in your Coffer, for though I stand well assured for the tenour and Subject, of your maine discourse, you are not able to impannell a substantiall Jur- in any university that will give upp a verdict to acquite you of error, yet it cannot be gainsaid, but all your treasure ever doth abound with choice conceits of the present state of learning and wth to worrty contemplations of the meanes to procure it as may per wade with any student to looke more narrowly to his Businesse, not onely by aspiring to the greatest perfection of that which is now a dayes divulged in the sciences, but by diving yet deeper into (as it were) the bowels, and secrets of nature, and by enforcing of the powers of his judgement, and witt to learn of *St. Paule confectari meliora dona*, which course would to God, (to whisper so in your ear you had followed at the first, when you fell into the Study of such a Study, as was not worthy such a student, Nevertheless being to as it is, that you are therein settled, and your Country soundly served, I cannot but wish with all my heart, as I do very often, that you may gain a fit reward to the full of your deserts, which I hope will come with heapes of happiness and honour.

From Fulham, Feb. 19. 1607.

T. B.

POST





## POSTSCRIPT.

SIR,

**O**Ne kind of boldnesse doth draw on another, insomuch, as me thinks I should offend not to signifie, that before the transcript of your Book be fitted for the Presse, it will be requisite for you to cast your eye upon the stile, which in the framing of some periods, and in divers words and phrases, will hardly go current, if the Copy brought to me, be just the same that you would publish.

Sir, Clouds of misery darkens so much such as are not in the Sun-shine of prosperity, as they prevaile with many good Natures, furnished with commendable judgment, to give wrong Censures of them. I am one of those that cannot justifie myself so far, as not to be liable to reproof; yet I am of that rank that cannot stoop to the Stroke of every malicious tongue. But in you I have found such abundance of favour, who never knew me, but in my tyde of Ekke, that I must needs leave this with you, as a Record to witnesse my shame and reproach, if I be ingratefull for it, so far as either abilities of body, or goods of fortune may extend to perform. And hereunto he sets his hand, that resolves to live and dye,

Your faithfull friend to serve you,

A. B.



# THE CHARACTERS

OF A

Believing Christian, in Paradoxes, and seeming  
Contradictions.

I.

**A** Christian is one that believes things his reason cannot comprehend, he hopes for things which neither he nor any man alive ever saw : he labours for that which he knoweth he can never obtain, yet in the issue, his beliefe appeares not to be false, his hope makes him not ashamed, his labour is not in vain.

I I.

He believes three to be one, and one to be three, a Father not to be elder then his Son, a Son to be equall with his Father, and one proceeding from both to be equall with both ; he believes three persons in one nature, and two Natures in one Person.

He



III.

He beleeves a Virgin to be a Mother of a Sonne, and that very Sonne of hers to be her maker. He beleeves him to have been shut up in a narrow room, whom Heaven and Earth could never contain. He beleeves him to have been born in time, who was and is from Everlasting. He beleeves him to have been a weak Child carried in Arms, who is the Almighty, and him once to have dyed, who onely hath life, and immortality in himself.

IV.

He beleeves the God of all Grace to have been angry with one that have never offended him, and that God that hates sinne to be reconciled to himself, though sinning continually, and never making or being able to make him satisfaction. He beleeves the just God to have punished a most just person, and to have justified himself though a most ungodly sinner. He beleeves him freely pardoned, and yet a sufficient satisfaction was made for him.

V.

He beleeves himself to be precious in Gods sight, and yet loathes himself in his own. He dares not justifie himself even in those things wherein he can find no fault with himself, and yet beleeves God accepts him in those services wherein he is able to find many faults.

VI.

He praises God for his justice, and feares him for his mercy. He is so ashamed as that he dares not open his mouth before God and yet he comes with boldnesse to God, and askes him any thing he needs. He is so humble as to acknowledge himselfe to deserve nothing; but evill, and yet beleeves that God meanes him all good. He is one that fears alwayes, yet is as bold as a Lyon. He is often sorrowfull, yet alwaies rejoycing, many times complaining, yet alwaies giving of thanks, He is the most lowly minded, yet the greatest inspirer, most contented, yet ever craving.

VII.

He beares a lofty spirit in a mean condition, when he is ablest he thinks meanest of himself. He is rich in youth, and poore in the midst of riches. He beleeves all the world to be his, yet he dares take nothing without speciall leave from God, He Cove-

nants with God for nothing, yet lookes for a great reward, He looseth his life and gaines by it, and whilst he looseth it, he saveth it.

## VIII.

He lives not to himselfe, yet of all others, he is most wise for himselfe, He deniech himselfe often, yet no man loveth himselfe so well as he. He is most reproached, yet most honoured. He hath most afflictions, and most comforts.

## IX.

The more Injury his Enemies do him, the more advantage he gaines by them. The more he forsakes worldly things, the more he enjoies them.

## X.

He is the most temperate of all men, yet fares most deliciously, he lends, and gives most freely, yet he is the greatest usurer, he is meek towards all men, yet inexorable by men, He is the best Child, Husband, Brother, Friend, yet hates Father, and Mother, Brother, and Sister. He loves all men as himselfe, yet hates some men with a perfect hatred.

## XI.

He desires to have more grace then any man hath in the world, yet is truly sorrowfull when he seeth any man have lesse then himselfe, he knoweth no man after the flesh yet gives all men their due respects, he knoweth if he please man he cannot be the servant of Christ, yet for Christ his sake he pleaseth all men in all things. He is a Peace maker, yet is continually fighting, and an irreconcilable Enemy.

## XII.

He beleeves him to be worse then an Infidell that provides not for his family, yet himself lives, and dyes without Care. He accounts all his inferiours, yet stands stiffe upon authority. He is severe to his Children, because he loveth them, and by being favourable unto his Enemy, he revengeth himself upon him.

## XIII.

He beleeves the Angells to be more excellent Creatures then himselfe, and yet counts them his servants. He beleeves that he receives many good turns by their meanes, and yet he neither  
praies



praies for their assistance, nor offers them thanks, which he doth not disdain to do to the meanest Christian.

XIV.

He beleeves himselfe to be a King how mean soever he be. How great soever he be, he thinkes himself not to good to be a servant to the poorest Saint.

XV.

He is often in prison yet allwaies at liberty. A Freeman though a servant. He loves not honour amongst men, yet highly prizeth a good name.

XVI.

He beleeves that God hath bidden every man that doth him good, to do, so he yet of any man is the most thankfull to them that do ought for him, He would lay down his life to save the soule of his Enemy, yet will not adventure upon one sinne to save the life of him who saved his.

XVII.

He swears to his own hinderance, and changeth not, yet knoweth that his Oath cannot tie him to sinne.

XVIII.

He beleeves Christ to have no need of any thing hee doth, yet maketh account he doth relieve Christ in all his acts of Charity. He knoweth he can do nothing of himself, yet labours to work out his own salvation, he confesseth hee can do nothing, yet as truly professeth he can do all things, he knoweth that flesh, and blood cannot inherit the Kingdome of God, yet beleeueth he shall go to Heaven both body, and soule.

XIX.

He trembles at Gods word, yet counts it sweeter to him then hony, and the hony-Gombe and dearer then thousands of Gold, and silver.

XX.

He beleeves that God will never dame him, and yet fears God for being able to cast him into Hell. He knoweth he shall not be saved by, nor for his good workes, yet he doth all the good workes he can.

## XXI.

He knoweth Gods providence is one all things, yet is so diligent in his calling, and businesse, as if he were to cut out the threed of his fortunes. He beleeveth before hand that God hath purposed what he shall be, and nothing can make him to alter his purpose, yet praies and endeavours, as if he would force God to save him for ever.

## XXII.

Hee praies and labours for that which he is confident God meanes to give, and the more assured he is, the more earnest he praies, for that he knows he shall never obtain, and yet gives not over. He praies, and labours for that which he knowes he shall be no lesse happie, without he praies with all his heart not to be lead into temptation, yet rejoiceth when he is fallen into it, he beleevs his praiers are heard even when they are denied, & gives thanks for that which he praies against.

## XXIII.

He hath within him both flesh, and spirit, yet he is not a double minded man, he is often ledd Captive by the law of sinne, yet it never gets dominion over him, he cannot sinne, yet can do nothing without sinne. Hee can do nothing against his will, yet maintains he doth what he would not. He wavers and doubteth, yet obtains.

## XXIV.

He is some times so troubled, that he thinks nothing to be true in Religion; yet if he did think so, he could not at all be troubled; He thinks sometimes that God hath no mercy for him, yet resolves to dye in the pursuit of it. He believes like *Abraham* against hope, and though he cannot answer Gods Logick, yet with the woman of *Canaan*, hee hopes to prevail with the Rhetorick of importunity.

He



XXV.

He wraffles and yet prevailes, and though yeelding himself unworthy of the least blessing he enjoyes, yet *Jacob* like, he will not let him go without a new blessing. He sometimes thinks himselfe to have no grace at all, and yet how poor and afflicted soever he be besides, he would not change conditions with the most prosperous man under Heaven, that is a manifest Worldling.

XXVI.

He thinkes sometimes that the Ordinance of God doe him no good, yet he would rather part with his life, then be deprived of them.

XXVII.

He was born dead, yet so that it had been Murther in any to have taken his life away. After he began to live, he was ever dying.

XXVIII.

And though hee hath an eternall life begun in him, yet hee makes account he hath a death to passe through.

XXIX.

He counts self-murder a hainous sinne, yet is ever busied in crucifying the flesh, and in putting to death his earthly Members, not doubting, but there will come a time of glory, where he shall be esteemed precious in the sight of the great God of Heaven and Earth, appearing with boldnesse at his Throne, and asking any thing he needs, being endued with humility, by acknowledging his great crimes and offences, and that he deserveth nothing but severe punishment.

XXX.

He believes his soul and body shall be as full of glory, as them that have more, and no more full, then theirs that have lesse.

XXXI.

He lives invisible to those that see him, and those that know him best do but guesse at him; yet those many times judge more truly of him then he doth of himself.

The

## XXXII.

The world will sometimes account him a Saint, when GOD accounted him a hypocrite, and afterwards when the World branded him for an Hypocrite, then God owned him for a Saint.

## XXXIII.

His death makes not an end of him. His soule which was put into his body, is not to be perfected without his body; yet his soul is more happy, when it is separated from his body, then when it was joynd unto it. And his body though torn in pieces, burnt in ashes, ground to powder, turned to rottennesse, shall be no loser.

## XXXIV.

His Advocate, his Surety shall be his Judge; his mortall part shall become immortall, and what was sowne in corruption, shall be raised in incorruption and glory, and a finite Creature, shall possesse an infinite happinesse.



*A Confession of the Faith, written by Sir Francis Bacon,  
Knight, Viscount of St. Alban, about the time he was  
Sollicitour Generall to our late Soverign  
Lord King James.*

**I** Believe, That nothing is without beginning, but GOD, nor Nature no Matter, no Spirit, but one only, and the same GOD, That GOD as he is Eternall, Almighty, only wise, only GOD in his Nature: so he is eternally Father, Sonne, and holy Spirit in Persons.

I believe, That GOD is so holy, pure, zealous, that it is impossible for him to be pleased in any Creature (though the work of his own hand) so that neither Angel, Man nor World, could stand, or can stand one moment in his eyes, without beholding the same in the face of a Mediator.

And therefore, that before him, with whom all things are pre-



sent, The Lambe of God was slain before all Worlds, without which Eternal Councel of his, it was impossible for him to have descended to any work of Creation, but should have enjoyed the blessed and individuall Society of three Persons in God-head only for ever; but that out of his eternall and infinite goodnesse and love (purposing to become a Creator, and to communicate with his Creatures) he ordained in his Eternall Councell, That one Person of the God-head should in time be united to one Nature, and to one particular of his Creatures, That so in the person of the Mediator; the true ladder might be fixed, whereby God might descend to his Creatures; and the Creatures might ascend to God: So that by the reconciliation of the Mediatour, turning his Countenance towards his Creatures (though not in the same degree) made way unto the disposition of his most holy, and sacred will whereby some of his Creatures might stand and keep their State, others might fall, and be restored into their state, but yet remaine in Being, though under wrath and corruption, all in the vertue of the Mediator, which is the great Mystery and perfect Centry of all Gods ways with his Creatures, & unto which all his other works and wonders, do but serve and refer. That he chose (according to his good pleasure) Man to be that Creature, to whose Nature the Eternal Son of God should be united, and among the Generations of men elected a small flock, to whom the participation of himself, he purposed to expresse the riches of his glory. All the ministration of Angels, damnation of Divels and Reprobats, and universall administration of all Creatures, and dispensation of all times have no other end, but as the wayes and Ambages of God, to be further glorified of his Saints, who are one with the Mediator, who is one with God.

That by verue of his Eternall Councel (touching a Mediator) he descendeth at his own good pleasure, and according to times & seasons to himself known, to become a Creator ) and by his Eternall Word created all things, and by his Eternall Spirit doth comfort and preserve them.

That he made all things in their first estate good; and removed from himself the begining of all evill and vanity, unto the liberty of the Creature; but reserved in himself the begining of all restitution,

stitution, and the liberty of his grace using (neverthelesse) and turning the falling and defention of the Creature, which to his *Presciens* was eternally known to make way to his Eternall Councell, touching a Mediator and the Work, he purposed to accomplish in him.

That God created Spirits, whereof some kept their standing, and others fell. He created Heaven and Earth, and all their Armies and Generations, and gave unto them constant and everlasting Laws, which we call *Nature*, which is nothing else but the Laws of Creation; which Laws (neverthelesse) have had three changes or times, and are to have a fourth and last.

1. The first, *When the matter of Heaven and Earth was created without formes.*
2. The second, *The interim of every dayes work.*
3. The third, *By the Curse, which notwithstanding was no new Creation, but a Privation of part of the first Creature.*

And the last end of the world, the manner where of is not yet revealed. So as the lawes of Nature which now remaine and govern Inviolably till the end of the world begin to be in force when God first rested from his works, and ceased to create. But received a revocation (in part) by the curse, since which timey the changed not.

That, notwithstanding God hath rested, and ceased from creating since the first Sabbath, yet neverthelesse he doth accomplish and fulfill his divine will in all things great, and small, singular, and generall, as fully and exactly by providence, as he would by miracle, & new creation, though his worke be not immediate, & direct, but by compasse, not violating Nature which is his owne law upon his Creatures.

That as at the first the Soule of Man was not produced by Heaven or earth but was breathed immediatly from God: So that the wayes and proceedings from God with Spirits are not concluded in Nature, that is in the lawes of Heaven and Earth, but are reserved to the law of his secret will, and grace wnerin God worketh still, and resteth not from the work of Creation, but continueth working till the end of the world, what time that worke also shall be accomplished, and an eternall Sabbath shall ensue.

That



Likewise that whensoever God doth break the law of Nature by miracles (which are ever new Creatures) he never cometh to that point or passe, but in regard of the worke of Redemption which is the greater, and whereunto all Gods Saints and *Martirs* do referre.

That God created man in his owne likenesse or Image in a reasonable Soule, in innocency, in free-will, in Sovereignty That he gave him a law and commandment which was in his power to keep, but he kept it not.

That Man made a totall defection from God, presuming to imagine, that the commandment and prohibition of God were not the rules of good and evill, but that good and evill had their Principles and Beginnings, to the end, to depend no more upon Gods will revealed, but upon him and his own light as a God, then the which, there would not be a Sinne more opposite to the whole law of God.

That (neverthelesse) this great sinne was not originally moved by the malice of man, but was intimated by the suggestion and instigation of the Divell who was the first defected Creature, who did fall of malice and not by temptation.

That upon the fall of man death and vanity upon the Justice of God, and the Image of God was defaced, and Heaven, and Earth which was made for mans use were subdued and corrupted by his fall. But then that instant and without intermission of time after the words of Gods law became through the fall of man frustrate, as to obedience there succeeded the greater word of the promise, the righteousness of God might be wrought by faith.

That as well the law of God as the word of his promise enduce the same for ever, but that they have been revealed in severall manners according to the dispensation of times for the law was first imprinted in that remnant of light of nature which was left after the fall being sufficient to accuse, then it was more manifestly expressed in the written law, & was yet more opened to the Prophets, & lastly expounded in the true perfection of the Sonne of God the great Prophet and interpreter of the law.

That likewise the word of the promise was manifested & revealed, First by the immediate revelation & inspiration after the figures which were of two Natures.

The one, of the Rites and Ceremonies of the Law; the other continuall History of the old World, & Church of the Jews, which though it be literall, is true; yet it is pregnant of a perpetuall allegory and shadow of the work of redemption, to follow the same Promise or Evangell, was more cleerly revealed and declared by the Prophets, and then by the Son himself. And lastly, by the holy Ghost which illuminateth the Church to the end of the World.

That in the fulnesse of Time, according to the promise and oath of God, of a chosen Image descended the blessed Seed of the Woman, Jesus Christ the only begotten Son of God, and Savior of the World, who was conceived by the holy Ghost, and took flesh of the Virgin *Mary*.

That the Word did not only take flesh, or was joyned to flesh, but was flesh, though without confasion of substance or nature: so as the Eternal Son of God, and the ever blessed Son of Man was one Person: So one, as the blessed Virgine may be truly and Catholically called *Dei Para* the Mother of God. So one as there is unity in universal Nature. Not that the soul and body of Man so perfect; for the three heavenly Unities (whereof that as the second) exceed all natural Unities; *that is to say*, the unity of God and Man in Christ and the Church, the holy Ghost being the worker of both these latter unities. For by the *Holy Ghost* was Christ incarnate & quickned in the flesh, and by the *Holy Ghost* is Man regenerate and quickned in the Spirit.

That Jesus the Lord became in the flesh a Sacrifice for sin, a satisfaction and price to the justice of God, a meritour of glory and the Kingdom, a Pattern of all Righteousnesse, a Preacher of the Word which himself was, a finisher of the Ceremonies, a corner stone to remove the separation between Jew and Gentile, an intercessour for the Church, a Lord of Nature, a conqueror of death; and the power of darknesse in his Resurrection.

And that he fulfilled the whole councill of God, performed his whole sacred office, and anointing in Earth, accomplished the whole work of Redemption, and restitution of man, to a state superiour to the Angels, whereas the state of his Creation was inferior, and reconciled and established all things, according to the eternall will of the Father.



That in time Jesus the Lord was born in the days of *Herod*, and suffered under the government of *Pontius Pilat*, being Deputy of the *Romans*, and under the high Priesthood of *Caiphas*, and was betrayed by *Judas*, one of the 12. Apostles, and was crucified at *Jerusalem*, and after a true and natural death, and his body laid in the Sepulchre, the third day he raised himself from the bonds of death, and arose, and shewed himself to many chosen witnesses by the space of many days. And at the end of thole days, in the sight of many ascended into Heaven, where he continueth his intercession, and shal from thence at a day appointed, come in great glory to judge the World.

That the sufferings and merit of *Christ*, as they are sufficient to do away the sins of the whole World, so they are only effectuell to such as are regenerate by the *Holy Ghost*, who breaketh where he will of free grace (which grace as a seed incorruptible) quickneth the Spirit of Man, and conceiveth him a new the Son of God, and a Member of *Christ*.

So that *Christ* having Mans flesh, and Man having *Christs* spirit there is an open passage and mutual imputation whereby sinne & wrath is conveyed to *Christ* from man, and merit and life is conveyed to Man from *Christ*, which Seed of the *Holy Ghost*, first figureth in us the Image of *Christ*, slain or crucified in a lively faith, and then reigneth in us the Image of *God*, in holinesse and charity, though both imperfectly and in degrees far differing, even in *Gods* elect, as wel in regard of the fire of the spirit, as of the illumination, which is more or lesse in a large proportion; as namely in the Church before *Christ*, which yet neverthelesse was partakers of one and the same salvation, and one and the same means of salvation with us.

That the work of the Spirit, though it be not tyed to any means in Heaven or Earth, yet it is ordinarily dispensed by the preaching of the Word, the administration of the Sacraments, the covenants of the Fathers upon the children, prayer, reading, the censures of the Church, the society of the godly, the crosses and afflictions, *Gods* benefits, his judgments upon others, Miracles, the contemplation of his Creatures. All which things, some be more principall. *God* useth as the meanes of Vocation or conversion of his elect not



derogating power to call immediately by his grace, & at all hours & moments of the day (that is) of mans life according to his good pleasure.

That the word of *God* whereby this will is revealed continued in revelation & tradition untill *Moses* & that the Scriptures were from *Moses* time, to the times of the *Apostles* & *Evangelists* in whose ages after the coming of the *Holy Ghost*, the *Teacher* of all truth the booke of the *Scriptures* is shut and closed up, to receive any new addition; and that the Church hath no power over the *Scriptures* to teach or command any thing contrary to the written word, But is as the Ark, wherein the *tables* of the first Testament were kept and preserved (that is to say) the Church hath onely the Custody, and delivery of the *Scriptures* committed unto the same together with the interpretation of them.

That there is an *Univerſall* or *Catholique* Church of *God* dispersed over the face of the Earth, which *Christs Spouse* and *Christs* Body being gathered of the *Fathers* of the old world of the Church of the *Jewes*, of the *Spirits*, of the faithfull, dissolved of the *Spirits* of the faithfull militant, and of the names yet to be born, which are already written in the *Book of life*.

That there is a visible Church distinguished by the outward works of *God* Servant, and the receiving of the holy doctrine, with the use of the mysteries of *God*, and the invocation and sanctification of his Holy Name.

That there is also a Holy succession of the *Prophets* of the new Testament, and *Fathers* of the Church from the time of the *Apostles* and *Disciples* which saw our Saviour in the flesh unto the consumation of the work of the Ministry, which persons are called of *God*, by gift or inward anointing and the vocation of *God* followed by an outward calling or ordination of the Church.

I Believe that the Soules of those that dy in the Lord are blessed and rest from their labour and enjoy the sight of *God*, yet so as they are in expectation of the further revelation of their glory in the last day. At which time, all flesh of man shall arise and be changed and shall appeare and receive from *Iesus Christ* his eternall Judgement, and the glory of the Saints shall then be full and the Kingdome shall be give, to *God the Father* from which time all things;



things shall continue for ever in that being and estate which then they shall receive: So as there are three times (if times they may be called) or parts of Eternity.

The first, *The time before beginning, when the God-head was only without the being of any Creature.*

The second, *The time of Mystery, which continueth from the Creation to the dissolution of the World.*

The third, *The time of the Revelation of the Sons of God, which time is the last, and is without change.*



*A Prayer made and used by the late Lord Chancellor.*

**O** Eternall God and most mercifull Father in Iesus Christ, in whom thou hast made. Let the words of our mouths, and the meditations of our hearts be now and ever gracious in thy sight, and acceptable unto thee O Lord, our God, our strength, and our Redemer.

**O** Eternall God, and most mercifull Father in Iesus Christ; in whom thou hast made a Covenant of grace and mercy with all those that come unto thee in him, in his name and mediation we humbly prostrate our selves before thy throne of thy mercies seat, acknowledging that by the breach of all thy holy Lawes and commandments, we are become wild Olive branches, strangers to thy covenant of grace, wee have defaced in our selves thy sacred Image imprinted in us by Creation; wee have sinned against heaven and before thee, and are no more worthy to be called thy children, O admit us into the place even of hired servants. Lord thou hast formed us in our Mothers Wombs, thy providence hath hitherto watched over us and preserved us unto this period of time. O stay not the course of thy mercies and loving kindnesse towards us; Have mercy upon us O Lord for thy dear Sonne Christ Iesus sake, who is the way the truth, and the life. In him O Lord we appeal from thy justice to thy mercy, beseeching thee in his name, & for his sake only thou wilt be graciously pleased freely to pardon, and forgive us all our sins and disobedience, whether in thought, word, or deed committed against thy divine Majesty; and in his  
precious



precious blood-shedding, death, and perfect obedience, free us from the guilt, the stain, the punishment and dominion of all our sins, & cloath us with his perfect righteousness; there is mercy with thee O Lord that thou mayst be feared: yea, thy mercies swallow up the greatness of our sins, speak peace to our souls and consciences, make us happy in the free remission of all our sins, and be reconciled to thy poor servants in Jesus Christ, in whom thou art well pleased: Suffer not the works of thine own hands to perish, thou art not delighted in the death of sinners, but in their conversion. Turn our hearts, and we shall be turned, convert us and we shall be converted; illuminate the eyes of our mindes and understanding with the bright beames of thy holy Spirit, that wee may dayly grow in the saving knowledge of the heavenly mystery of our redemption, wrought by our dear Lord and Saviour Jesus Christ, sanctifie our wils and affection by the same Spirit, the most sacred fountain of all grace and goodness, reduce them to the obedience of thy most holy will in the practise of all piety toward thee, and charity towards all men. Inflame our hearts with thy love, cast forth of them what displeaseth thee, all infidelity, hardness of heart, prophanenesse, hypocrisie, contempt of thy holy word and ordinances all uncleannesse, and whatsoever advanceth it self in opposition to thy holy will. And grant that henceforth, through thy grace we may be enabled to lead a godly, holy, sober, and christian life in true sincerity and uprightnesse of heart before thee. To this end, plant thy holy feare in our hearts, grant that it may never depart from before our eyes, but continually guide our feet in the paths of thy righteousness, and in the ways of thy commandements, increase our weak faith, grant it may dayly bring forth the true fruits of unfeigned repentance, that by the power of the death of our Lord and Saviour Jesus Christ, we may dayly dy unto sin, and by the power of his resurrection, wee may be quickned, and raised up to newnesse of life, may be truly born a new, and may be effectually made partakers of the first resurrection, that then the second death may never have dominion over us. Teach us O Lord so to number our days, that wee may apply our hearts unto wisdom; make us ever mindfull of our last end, and continually so exercise the knowledge of grace in our hearts, that in the said divorce of  
sonle



soul and body we may be translated here to that Kingdom of glory prepared for all those that love thee, and shall trust in thee, even then and ever. O Lord let thy holy Angels pitch their tents round about us, to guard and defend us from all the malice of Sathan, and from all perils both of soule and body, Pardon all our unthankfulness, make us dayly more and more thankful for all thy mercies and benefits dayly powred down upon us. Let these our humble prayers ascend to the throne of grace, and be granted not only for these mercies, but for whatsoever else thy wisdom knows needfull for us, and for all those that are in need, misery, and distresse, whom Lord thou hast afflicted either in soul or body, grant them patience and perseverance in the end, and to the end. And that O Lord not for any merits of thy Son, and our alone Saviour Christ Jesus; to whom with thee, and the holy Spirit, be ascribed all glory, &c. *Amen.*

*Imprimatur.*

J A: CRANFORD.

ERRATA.

Page 2. line 21. for *vege* read *regall*, p. 7. l. 9. for *my r. suit*, p. 10. l. 23. for *waft r. waft*, p. 12. l. 7. for *is ready*, r. *is not ready*. p. 14. for *my r. any*, *ibid* 28. for *not r. but*, p. 21. l. 17. for *that part r. in that part*, p. 28. l. 8. for *worst r. waft*, p. 31. l. 8. for *as no r. as a new*, *ibid* l. 20, for *upon the r. upon your*, p. 32. l. 11. for *moved to think r. moved so to think*, p. 35. l. 7. for *here r. there*, p. 36. l. 3. read as to pretend not only a defensive war as in times past, but a whole conquest, *ibid* l. 10. for *respect*, r. *there respect*, p. 48. l. 8 for *verosity r. vivacity*, p. 73. l. 27. for *was good*, r. *not good*. The Reader will also meet with some slight errors, as *purpose* for *propose*, *remission* for *commission*, and such like.

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BRITISH MUSEUM



1. The first of these is the...  
2. The second is the...  
3. The third is the...  
4. The fourth is the...  
5. The fifth is the...  
6. The sixth is the...  
7. The seventh is the...  
8. The eighth is the...  
9. The ninth is the...  
10. The tenth is the...



